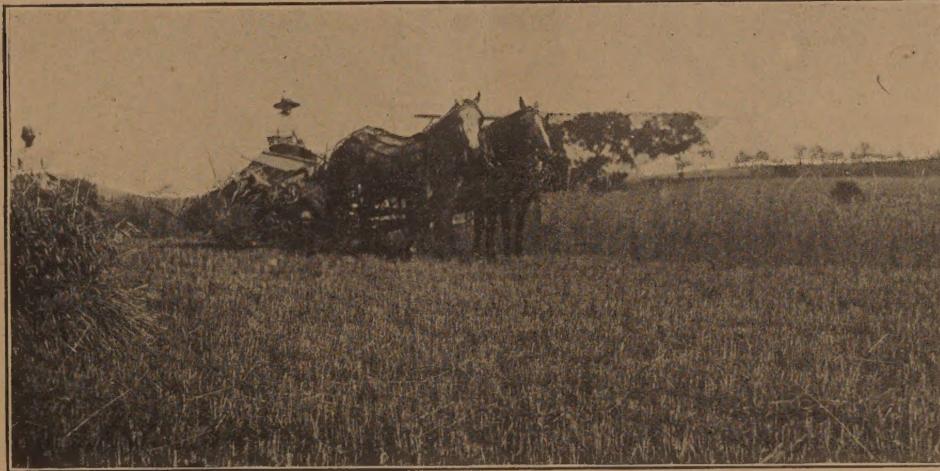


# REFORMED CHURCH MESSENGER

## HARVEST HOME NUMBER



The life of agricultural industry has better guaranties than the crowns of kings. Husbandry is more secure than the treasures of the great. Let no farmer despise his work. Israel's great men were shepherds and cultivators of the soil. Job and Moses were shepherds. David looked well after his flocks. Gideon was accosted by God when he was threshing wheat. Believe in God, believe in nature, and do your duty; and the farm life, with its regular round of duties, its simple loves, its high thoughts, its wise economies, its immediate touch of earth, its pleasant human interests, and its many windows through which we may catch sight of the face of God, will yield us all we need for a simple, manly, godly life.

—JOHN CLIFFORD, D. D.



PHILADELPHIA, SEPTEMBER 11, 1919

# THE FORWARD MOVEMENT

## BRIEFS

Among the suggestions coming to the Department of Education and Publicity for the distribution of the "Bulletin" in the congregation comes one from a pastor who has a Church post office. This is a device which may prove useful in many other places.

\* \* \*

The co-operation of many people in the Church is necessary for the satisfactory completion of the large work of the Survey Committee. All who are called upon for assistance in this work should respond promptly and to the utmost extent of their ability give all that is asked of them.

\* \* \*

"Count on us for everything all the time." This comes over the signature of Dr. J. W. Meminger, pastor of Saint Paul's Church, Lancaster, Pa. This congregation of one thousand members will open a room in the Church for local Forward Movement headquarters.

\* \* \*

There is a rush of applications for the Forward Movement "Bulletin" by congregations who want to make sure of the first edition. In places where the organization for the distribution of the "Bulletin" has not yet been set up, pastors are asking that all copies be sent directly to them, so that their people may not miss the first number. For congregations having no pastor at present, we shall be glad to send a sufficient number of copies to any person who will see to their distribution.

\* \* \*

Messrs. Apple, Hartman and DeLong conducted a conference at Bethany Orphans' Home on Anniversary Day under an arrangement made by Superintendent W. F. More for "Special Features for Those Who Care." Among those who cared on this busy day at Bethany for the Forward Movement was a goodly company, the majority of whom were laymen and women.

\* \* \*

There is general recognition that in the Forward Movement it is the whole Reformed Church that is engaged in an endeavor to gird herself up for meeting the newer and greater responsibilities of this critical time. We know in a general way many things which we should do, but the survey which is being conducted by the Commission through its Special Committee on Survey will furnish a definite and detailed program which we must be ready to face. As Doctor Musser once said of a similar instance, "We are having our picture taken" in this survey and had

better not be looking for a too handsome negative.

\* \* \*

The Forward Movement dispatched to pastors in the closing days of August a suggestive program for the congregation for the month of September. It is realized, of course, that in many cases the program of Church services for the month was already arranged. However, these suggestions could not be issued earlier, and they were sent in the hope that they might yet be useful, especially with reference to Enlistment Sunday for the Fellowship of Intercession, which falls on September 28. Local plans should be adapted to meet the requirements of this important step in the Forward Movement program. A similar program covering steps in the congregation for the fall months will be issued in a few days.

\* \* \*

The following letter from a pastor in Eastern Pennsylvania is typical of the kind of backing the Forward Movement is receiving from the ministers:

"The leaflet bearing on First Steps for the Congregation in the Forward Movement meets with my heartiest approval and already the Labor Day sermon has been delivered and the sermon on 'Public Schools' prepared for next Sunday. Rally Day plans have already been made for September 28th, and a sermon on 'Prayer,' in part prepared for Preparatory Sunday, October 5. I like your idea of Social Visitation Sunday and will take it up with the Sunday School Association tonight and with the Consistory tomorrow night. I am happy in the thought that my Missionary and Stewardship Committee are, to a man, interested in the movement, and that when the returns roll in at the end of the campaign, my congregation will not be among the slackers, the shirkers or the jerkers, but that each and every one will have done his full and legitimate share."

## STEWARSHIP COMMITTEE MEETS

The Department of Stewardship of Life and Possessions of the Forward Movement has formed a committee of representative men and women of the Church to assist in formulating and carrying out the program of the department. This committee held its first meeting in Philadelphia on September 2d. Those present were the Hon. Horace Ankeney, Xenia, Ohio; the Rev. J. M. G. Darms, D. D., Allentown, Pa.; Mrs. W. R. Harris, Morgantown, W. Va.; the Rev. Paul S. Leinbach, D. D., Philadelphia; Mrs. Elsie Livingood, Womelsdorf, Pa.;

the Rev. J. H. Mickley, D. D., Johnstown, Pa.; J. Edward Omwake, Greencastle, Pa.; the Rev. J. O. Reagle, D. D., Akron, Ohio, and the Rev. U. O. Silvius, Philadelphia. Other members of the committee are the Rev. Edward F. Evemeyer, Easton, Pa., and William W. Anspach, Milton, Pa. Dr. William E. Lampe, secretary of the department, was elected chairman of the committee. Horace Ankeney was made vice chairman and Dr. J. H. Mickley, secretary.

The following fundamental principles, already adopted by the Missionary and Stewardship Committee and approved by General Synod itself, were endorsed as a working basis:

1. God is the giver and absolute owner of all things.

2. Man is a steward, holding and administering that which he has as a sacred trust, and must account for all he has.

3. God's ownership and man's stewardship are to be acknowledged by devoting a definite proportion—usually not less than one-tenth—unto the service of God.

4. All the rest—what is spent and what is saved—is to be treated as no less a sacred trust.

The work of the department will embrace two main lines of action, the recognition of the principles of stewardship, first, with reference to life itself, and secondly, with reference to possessions. In point of time, the latter will be taken up first, the campaign of education in the stewardship of possessions will be one of the main features of the Forward Movement program this fall, heading up in an enrollment of proportionate givers, to be kept up throughout the year, with the aim of enlisting at least twenty-five thousand members of the Church as "tithing stewards." The enlistment of individuals for life service, of missionaries, ministers, teachers, deaconesses, etc., in sufficient numbers to meet the actual needs of the Church for the five-year period of the Movement will be taken up later, and the challenge will be definitely presented, especially to the youth of the Church.

The means of promotion of stewardship in the Church will be mainly through personal appeal and through the study of literature on the subject. Ministers will preach special sermons on stewardship and speakers will be released everywhere in Synods, conferences and local Church services, to discuss the fundamental principles and promote proportionate giving. Further, there will be the dissemination of literature among the membership in every congregation and the formation of groups of members for the systematic study of a text-book—this work to occupy the Church during the months of October and November. The enrollment of those who will declare themselves proportionate givers—setting aside at least one-tenth for the Lord's work—will begin on December 7th, which has been designated as the day for enrollment in the Fellowship of Stewardship. As the same period of development and date of enrollment has been accepted by other denominations, this fellowship will extend beyond the bounds of the Reformed Church. Help for this work may be gotten through conversations with workers from sister Churches in the community.

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# Reformed Church - Messenger -

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The Publication and Sunday School Board of the Reformed Church in the United States, The Rev. C. Clever, D. D., President; The Rev. C. F. Kriete, D. D., Vice-Pres.; N. M. Balliet, Esq., Recording Sec'y; Prof. C. O. Althouse, Treasurer; The Rev. Rufus W. Miller, D. D., Executive Secretary.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## Wanted: Spiritual Experts

*"I AM doing a great work, so that I cannot come down."* Many centuries have been indebted to the great prophet-statesman, Nehemiah, for that inspiriting utterance. It has the ring of victory about it. It thrills with the unconquerable conviction of a man who *knows that he has a task infinitely worth while, and who proposes to stick to his job until it is finished.* Mankind is under very real obligations to those rare souls who, like Nehemiah, see the thing that is most worth doing, and then "see it through!" But, alas, the junk-piles and the side-tracks of the earth have been filled with the wrecks and ruins of those who allowed themselves to be brought down from the heights.

We remember some years ago reading a great sermon on the theme, "Reserving Yourself for the Highest." We shall never forget the striking way in which the preacher described the tragedy of so many lives—and especially of those once dedicated to the noblest tasks—which came about through the substitution of lower aims and activities, and caused those who were meant to be mighty mountains to become pitiful mole-hills.

Nothing in Church history has been more evident than the constant peril that those dedicated to the highest tasks of the Kingdom might sell their lives too cheaply in "serving tables." How many have divided their influence and robbed themselves of spiritual power by thus frittering away their unequaled opportunities! No men need more constantly to be reminded than the ministers of God's Word that "the good is the enemy of the best."

To allow secondary things to be pushed into the primary place in one's life is more than unfortunate. It is fatal. *Of all men, the minister most truly owes it to himself and to the world to know what should be the chief business of his life, and to achieve that supreme business with the utmost fidelity.* We risk our soul's salvation when we permit any interest, no matter how important it may seem, to switch us from the main track. Dr. Charles H. Parkhurst stated it tersely: "Better say, 'This one thing I do,' than boast, 'These fifty things I dabble in.'"

We have not seen this great duty anywhere more pungently expressed than in the article on "Goat Feathers" in the *Congregationalist*, which is so good that we herewith pass it on for the consideration of all who are truly interested in the advancement of God's Kingdom. It is particularly timely for the pastors of the Church, returning from vacation days, and entering upon what should be the greatest campaign for Christ ever undertaken. Read it, friends, and heed it:

Goat Feathers, according to Mr. Ellis Parker Butler, are what, under the name of honors, other people stick on in order to make a goat of you. When an odd job has to be done, when an ornamental position has to be occupied, when a time-consuming fancy has to be made real, some one suggests you as a very willing person. The feather is made in the form of a decoration. A little more of precious morning time is wasted. A little more of your regular work is neglected. But you are now Honorable Secretary of the "Society for Inducing Citizens Not to Throw Paper on the Streets," or you are President of the local "Domestic Dames for the Diminution of Drudgery." More interminable meetings have to be attended, letters written, conventions organized. Thus your limited supply of energy, which ought to go to your own particular job, is frittered away. You become jack of all trades and master of none. Every one knows you as a good-natured person, but no one would think of consulting you as an expert on anything.

This is a temptation for every one who is not hopelessly incompetent or crabbed. This spreading of vitality robs the home of many an efficient mother and the Church of hosts of efficient ministers.

The minister on his vacation, as he looks forward to the enlargement of his Church activity in the fall,

should make up his mind to become *an expert at his own special job rather than a local convenience stuck all over with goat feathers.*

The minister ought to be an expert on religion. *He ought to be the kind of man people would feel like consulting upon methods of prayer, upon questions of immortality, and about business ethics.* He ought to know how to read the Bible. His prayers ought to avoid the arid ritual of the "Bless the Sunday School" variety. Every word in them should be thoroughly impregnated with thought and passion. He ought to be able to talk about religion personally without making the other man feel unnatural. He can only attain this reputation and capacity if he minds his job.

Yet his "job" must not be construed pedantically. He must free himself from the tyranny of phrases and mannerisms. The cocksure, the superior, the woodenly dogmatic method of approach must be taboo to him. Only by entering into and appreciating the other fellow's point of view can you get him to listen to you. Let him be one thing first. After that, like any other citizen, he can take on a moderate number of minor jobs, just to show that he is a citizen as well as a minister.

*But almost all just fairly good ministers are so because they are not experts in their own line first. People do not instinctively feel that they are "Men of God," that they live on a higher level morally and spiritually than other men; that they have wider sympathies than most with "all sorts and conditions of men."*

The human heart is hungry for real religion. The minister's vacation ought to be a time when, free from many executive and talking duties, he can invite his own soul, read without reference to next Sunday's sermons, and pray personally rather than officially.

When he returns to his people he will then be able to speak more with authority and less as the scribes who merely sermonize and indulge in pulpit prayers, but who never have themselves climbed the mountain of the spirit from which one descends with shining face.

## EDITORIAL

### FALL IN!

During the war all true Americans realized that the spirit of loyalty and co-operation demanded unquestioning allegiance to the orders of the Government. Whatever individual opinions might have been, it was splendid to see how the great masses of our countrymen waived their personal preferences and fell in line with the plans of those who had been placed in authority. And now that the spiritual campaign is on, it is up to the membership of the Reformed Church to demonstrate this same glorious spirit of loyalty and co-operation.

Those in charge of the Forward Movement have accepted the leadership of this great work as *a challenge to duty which they could not refuse.* In practically every instance great personal sacrifices had to be made by those who are serving as secretaries and members of committees. It is no small thing to step aside from one's appointed task for a whole year in order to render such a service to the denomination and the Kingdom, and certainly every sensible person in the Reformed Church will recognize that the least these leaders conscripted by the Church have a right to expect is that the last one of us will do what we can to show our appreciation by our willingness to serve and our unwillingness to find fault.

The bulletin just recently issued, with its suggested "program for the congregation" for September designates September 7 as Labor Day Sunday, September 14 as Social Visitation Sunday, September 21 as Rally Day, and September 28 as the Sunday for the Enrollment of Intercessors. In each case there are valuable suggestions for pastor and Consistory which should make every one of these days truly helpful in the spiritual life of the congregation.

We recognize that, especially for this first month, the notification comes too late to permit of the universal adoption of these dates for the purposes indicated. The sooner such suggestions for succeeding months are made public the better it will be. Nevertheless, wherever it is possible, local plans should be changed, postponed, or altogether discarded, if necessary, in order to fall in with the general plan indicated by the leaders of the Forward Movement.

It is very easy to state objections, to formulate excuses, and even to provide reasons why it is inconvenient or next to impossible to make our own plans give way to the general plan, but we believe we are voicing what is in the heart of the Reformed Church today when we say that

nothing will be quite so helpful as the spirit which is *willing right now to make sacrifices for the sake of the general cause.* Let us be an army of genuine "allies," marching under a united leadership to a victorious goal. The call to every pastor and Consistory is clear and plain. If everybody "falls in," we are bound to win.

The secretarial staff well understands the difficulties with which pastors have to contend, and they are generous enough to say in their bulletin: "A report of failure to carry out a certain feature may be evidence of the unfeasibility of that feature for a certain congregation rather than a cause for criticism of the pastor or congregation for not carrying it out." Nevertheless, it will hearten not only them, but all of us, to see how personal, individual, and local plans are everywhere set aside in order that we may have unity of action and effort and the enthusiasm that can come only from a general adoption of these plans, which are the fruitage of so much thought and so much prayer. *Now is the time for everybody in the Reformed Church in the United States to "fall in"!*

\* \* \*

### THE GOSPEL OF COMRADESHIP

A few days ago the writer stood by the bier of two friends very near and dear to his heart. Their lives had been both strong and gentle, full of good cheer and helpfulness. It could truthfully be said of them both that they "had a Friend"—and it was the Friend that "sticketh closer than a brother." Indeed, this was the explanation of all that was best in their earthly careers. To them the Lord Jesus was not a mere theological abstraction, a hallowed memory, an inspiring phrase, the story of a wonderful life of the long ago; but He was a *real personal Friend, the Comrade of their days and nights, the Companion who walked by their side, the Lover of their souls, Whose love "would not let them go."*

Not "Back to Christ," but "Forward with Christ," is the inspiring slogan for the Christian of today. To keep up with Him, to walk through life's weary ways in His fellowship, to find our sweetest and holiest joy in communion with our Lord—that is the real art of living well. To the soldier facing death, He was known lovingly as the "White Comrade." Have you claimed the great prize of comradeship with Him? Nothing else in all the world can take its place.

We are indebted to the *Association Press* for two re-

markable little books entitled, "Studies in Comradeship," by Theodore Gerald Soares. The one volume contains a series of studies from the Old Testament, the other from the New Testament. They are not only full of suggestions for preachers, but are a veritable mine of spiritual wealth for all believers.

The idea around which these books are written is simply expressed by the author in these words, "The New Testament rings with the word 'gospel,' which means 'good news.' It is the good news that God wants to be comrade with men and to help them to be comrades with one another. The New Testament is the happiest book ever written, for the people who wrote it were all rejoicing in this good news and believing that it could become true. The four books that we call the 'Gospels' are stories of the Great Comrade Life which so vitally impressed all who felt its influence. 'He went about doing good,' and that goodness was the goodness of comradeship. He 'spake as never man spake,' and His sayings were the principles of comradeship."

Some might think sixty cents a rather exorbitant price for paper-covered booklets, one of them containing 145 pages, and the other 105, but we can guarantee that they are chock full of meat which satisfies the soul. Anything which helps us to make men emphasize the possibilities of this divine comradeship is a genuine blessing, especially in a time like this.

Dr. Fosdick tells how Professor Palmer, of Harvard, faced as a young man a most perplexing problem, so irritating that at last he made up his mind to take it to Phillips Brooks. After the engagement was made, young Palmer spent a long time formulating his question so that he would be sure to ask it right. At length the great day came, and he spent a radiant hour with Phillips Brooks, and when he came out his head was in the sky, life was glorious again, and he went up Beacon Street with his face toward the sun, feeling that life had been made over; until about half way home it suddenly dawned on him that he had clean forgotten to ask the question that had so disturbed his heart. "But," said he, "I did not care. I had found out that what I needed was not the solution of a special problem, but the contagion of a triumphant spirit." Ah, it is that we need for life and for death! We may not be able to enjoy the companionship of a Phillips Brooks, but we can have the greater benediction of the comradeship of Christ.

\* \* \*

### CANNED SERMONS

The papers report that, as a result of action taken at the Presbyterian New Era Conference at Lake Geneva, "canned sermons" are a possibility in pastorless Churches of that denomination. It was disclosed that 3,000 of the 10,000 Presbyterian pulpits are vacant, and plans were outlined for filling those pulpits temporarily until ordained ministers can be obtained. It was urged that each Presbytery should develop at once promising laymen as leaders, but meanwhile the recommendation was endorsed that "phonograph records of approved sermons by ordained ministers be provided for use in vacant pulpits."

It is rather difficult to believe that any large number of people would travel any distance to hear such phonograph records. It would be another inducement to stay at home. We fear that there are too many canned sermons being preached now from pulpits that have not been declared vacant. Possibly as a last resort such a use of the phonograph might be justified as a stimulating indictment against the Church of today that is failing to provide enough living messengers of the living truth to fill the pulpits in a time of such spiritual need and peril as this.

But suppose the custom should become popular, might it not induce lazy preachers to run off the phonograph records of some one else's really good sermons, rather than to preach poor sermons of their own? Or might it not induce a great many congregations to prefer the canned sermons of some really great preachers rather than to be

compelled to listen to the stereotyped productions of the "poor stick" who is trying to fill their own pulpit? Truly, this subject appears to be charged with tragic possibilities.

\* \* \*

### YOUR HEART—AND THE WORLD'S MISERY

"Through night's dim gulfs a silver radiance falls;  
On dreaming wood and city square it lies;  
It streams along yon attic's naked walls,  
To kiss a child's starved face and sightless eyes."

Only a poet could have such a lovely thought as this about the "moonlight," with which God gilds a darkened world. Only eyes that are divinely illumined can see such sights, or find the joy of duty in the seeing. Shall the world's wan misery be allowed to detract from my personal happiness? "Nay, let me forget it all," cries the selfish soul. "Why spoil my bliss with the naked shame and pitiful anguish of other men?" But in our hearts we know that *we can have truest joy when we are likest God, and we cannot think of Him as closing His heart against one lonely cry of pain.*

The followers of the crystal Christ can never be indifferent to the voice of woe, nor even to the unuttered need of a blind baby. Life would be a cheap, unworthy thing without such daily challenges to nobility. Indeed, it is the perennial chance to respond to these appeals that keeps us noble.

Because it is God's world, "starved faces" and "sightless eyes" will continue to be kissed by the light that comes from heaven. God deigns to look upon the need of His humblest and most sinful creatures. Shall men dare, then, to turn their backs upon the ravages wrought by human sin and folly? Shall they hide their eyes from the world's squalor and sickness? Shall we, who are ourselves in such great need of mercy, refuse to be merciful?

\* \* \*

### RETURNING HEROES

"Welcome Home" has been written and spoken many a time during recent months as the American people opened their arms and their hearts to the splendid fellows in the American Expeditionary Force, whose lives were spared in the great conflict and who were permitted to return to the homeland. We believed in them, and we have not been disappointed. They took with them the confidence of their fellow-countrymen, and they realized that they had in their keeping the honor of their country and, in a very real sense, the hope of mankind. Never dare we forget the great service they rendered. To minimize it would be contemptible. To magnify it is a privilege as well as a duty.

Of all these welcomes, none will be more sincere than that accorded to the great commander who returns this week to his native shores. It was upon the broad shoulders of General John J. Pershing that the chief responsibilities for the work in the field rested, and it is to him, naturally, that the chief credit for the victorious result must go. From the day he landed in France with his small nucleus of fighting men and spoke at the grave of Lafayette the four words which electrified the world, he has maintained a demeanor so characteristically American that he has won the affection as well as the plaudits of the world.

True, no man in his position could hope to avoid opposition, could fail to engender certain controversies, could expect to escape criticism, some of it just, most of it unjust; but it is amazing when one considers the untried paths which he had to take, the momentous decisions which he had to reach, and the clashing interests which he was compelled to face, that he emerges with a record so clear and outstanding that very few Americans, indeed, will fail to accord him a high place in the history of the republic.

His elevation to the rank of general is but a small part of the tribute which America will pay to him in its inmost

heart, for we think of him as a splendid Christian gentleman as well as a great soldier.

It is proper to remember that there are others who served the nation with equal fidelity and no less distinction, although their work was not of the sort to call forth so enthusiastically the applause of the multitude. Another great American is expected to return home this week who should not be forgotten when we seek justly to estimate services rendered to humanity during the great war.

Mr. Herbert Hoover, who since the signing of the armistice has been Director General of Relief in Europe, is said to have accomplished the task of distributing \$770,795,000 worth of foodstuffs and is now returning to private life at his home in Palo Alto, Cal. We are confident that when the final estimates are made, the name of Herbert Hoover will also be lovingly remembered as one ranking high in the esteem and affections of mankind.

\* \* \*

### THE HARVEST HOME FESTIVAL

It is gratifying that so many of our Reformed Churches,

even in the cities, are keeping up the good old custom of observing the Harvest Home Festival. There are few occasions which lend themselves to more helpful lessons. The practice of decorating the Churches with some of the fruits of the field, the garden, and the orchard, ought to be encouraged. The farther one gets away from the soil the greater is the temptation to exalt secondary causes and to lose sight of the great First Cause from Whom all blessings flow.

It seems, therefore, that the people in our great cities need especially to be reminded of how the farmer works for us all, and that everyone of us is dependent for life and prosperity upon the products of the soil.

During his entire ministry, the writer used the Harvest Home Festival with special reference to the material harvest at the morning service, and the spiritual harvest in the evening, and he found both services not only generally appreciated, but extraordinarily helpful. There should not be a single Church in our denomination in which this ancient festival is neglected or belittled.

## COMMUNICATIONS

### TIME-BRILLIANTS

BY DR. S. B. DUNN

Time is not so much a single gem as it is a cluster of brilliants. It is less a nugget than a mass of gold-dust. The significant thing about Time is that its particles are dealt out in detail—one by one. Truly may it be said of Time what Job 28: 6 says of the earth: "It hath dust of gold."

1. The value of Time lies in its *possession*—in having it. What is called the clock-scene in English history is that impressive incident in the dying hours of Queen Anne, when she rose from her bed and stood transfixed before a timepiece, gazing silently into its face as if marking its ticks and anticipating her own approaching end. Ah! she realized that Time was no longer hers. These Time-Brilliants were rapidly falling from her crown.

A companion scene was that of Queen Elizabeth when in her last hours on earth she exclaimed dramatically: "Millions of money for an inch of Time!" She felt now that Time-Measures had shortened to tiny inches. Their diminishing numbers, too, had subtracted essentially and substantially from their value. The moments, still momentous, however, were slipping between her fingers, as grains of dry sand do the more tightly they are grasped. The vain Queen's wardrobe was richer in dresses than her life was in Time-Brilliants.

So was it, again, with Lord William Russell, in the reign of the Second Charles, when on the scaffold awaiting the blow of the axe-man, he handed his watch to Bishop Burnet, his spiritual adviser, adding: "Take it. I do not need it now. It shows Time, and I am going to Eternity." All these pauper bankrupts of Time realized too late that the value of Time-Brilliants lies in possessing and using them.

2. The value of Time lies, too, in the *improvement* of it. "Call them back! Call them back!" exclaimed a passing soul despairingly. "Call what back?" he was asked. And he replied: "The days and years that I have wasted." But the vanished days and years did not return. Unplanted seed-corn never comes back. Money squandered in waste never comes back. Ships run or driven on the rocks never come back. Youth and strength unused or misused never come back. Time lost is gone for good and all, with the good and all gone!

Time improved! That's the gold in Time. The idle plowshare rusts. Only the plowshare that shines from its path through the furrow makes the harvest field shine with the yellow gold of giant sheaves and starts the song of Harvest Home. It is the ore that is mined and minted and stamped with the ruler's image or device that enriches the owner and adds to the national wealth. And none but the moments that fly to purpose wear golden wings and fill the hive of life with honey in the comb.

3. The value of Time is measured by its *potentialities*. Listen to the lay of the bard:

"One little grain in the sandy bars;  
One little flower in a field of flowers;  
One little star in a heaven of stars;  
One little hour in a year of hours—  
What if it makes, or what if it mars?

But the bar is built of the little grains;  
And the little flowers make the meadows gay;  
And the little stars light the heavenly plains;  
And the little hours of each little day  
Give us all that life contains."

It is simply amazing what moments will do if wisely and diligently turned to account. Some years ago the carpets in the adjusting rooms of the San Francisco Mint were chemically treated, yielding nine thousand dollars in gold dust. How many drop and tread under foot unwittingly enough of the gold dust of Time to enrich their lives! *None but the miser of minutes can ever become a millionaire of Time.*

Character, like a coral island, is built up and beautified with more than flowers by precious hours busily employed. Often, indeed, moments are momentous. A moment of Time is sometimes a mountain of opportunity. Not infrequently an hour has been a crisis. It was such a crisis to the thief on the Cross, for it brought him within arms' reach of a Savior, and faith carried his soul the rest of the way. Such a crisis was that when Martin Luther, climbing on his knees the stairs at Rome, heard the words: "The just shall live by faith," and at that moment the

Reformer and the Reformation were born—a twin-birth. Similar was the crisis at the humble Moravian Meeting-House in Fetter Lane, London, when John Wesley, hearing read "Luther's Preface to His Epistle to the Romans," "felt his heart strangely warmed," so kindling the mighty Methodist Revival which has moulded the destiny of millions. Such hours are the concentrations of a life in which ages have a birth; they are fountains from which histories flow.

"Opportunity," indeed, "is the Cream of Time." And *Jesus Christ is the Cream of Opportunity*. Opportunities are aristocratic moments. They are the Royalties of Time.

A moment is an infinite mercy when devout thought may pierce heaven, fleeter than the arrow's flight; when the upturned eye, tear-tipped, may reach and range the heart of God; when the winged wish may traverse, like a wireless message, realms not quickened by the sun; when the loving Mary-hand may break its alabaster box of spikenard and refresh the brow of Jesus, and perfume the world, sweetening all the centuries with a memory. In a word, Time-Brilliants can do immortal deeds, win divine encomiums, and become morning stars in the brow of eternity.

(Next article: "*An Emerald—Immortality.*")

## HARVEST

The hills are steeped in slumberous haze;  
The wind is breathing soft and low;  
On tranquil slopes the cattle graze;  
Through twinkling light the waters flow.  
About the meadows, smoothly shorn,  
The cricket winds his cheery horn,  
And o'er the calm expanse of sky  
The filmy clouds drift lazily.  
Across the smiling valley—hark!  
How steals the echo, sweet and long,  
Of those who sing from morn till dark  
The happy harvest song.

—JAMES B. KENYON, in *The Harvest Home* (J. T. White & Co., New York)

The mossy barns, with heaped floors,  
Amid the peaceful landscape lie;  
The doves wheel through the open doors;  
About the eaves the swallows fly.  
Now slowly rolls the creaking wain  
Up from the yellow fields of grain,  
Where swart-armed reapers gayly sing,  
And sturdy sickles glancé and ring.  
O liberal earth! O fruitful days!  
Each wind that stirs the rustling leaves  
Bears round the world the grateful praise  
Of those who bind the sheaves.

## HARVEST HOME IN COUNTRY AND CITY

BY THE REV. BENJ. KEENER HAY

Only those festivals and celebrations long endure which grow spontaneously out of the life of a people. This explains why so many days of artificial origin have such a sickly existence and meet with an early death. Of all the festivals commonly observed by the Church, aside from those associated with the life of our Lord, none so inheres in the life of the people of our rural Churches as Harvest Home.

It is in itself a beautiful custom—when the plans, and preparations, and toil of an entire year are at last rewarded with a bountiful harvest—to bring a portion of the ingathering to the House of the Lord. But it is more than a mere custom. It has a distinctive and positive spiritual value. It is a token of the unconstrained emotions of the worshippers. At least three fundamental spiritual qualities find expression, and are provided a means of development by Harvest Home.

1. In no vocation of life is a divine partnership so obvious as in that of the tiller of the soil. There are, of course, some known factors in the production of food. Science has unfolded many of the principles which condition the harvest. The farmer has learned much about his seed and his soil. But rain, sunshine and warmth are the gifts of God, and without these the most faithful toil goes unrewarded. The mystery of life and growth is a secret of God, the Father, and this profound sense of partnership with God awakens a strong feeling of dependence in the heart of the farmer.

2. A second emotion crystallized and stimulated in the agriculturist is that of humble gratitude. Ample barns and granaries filled and overflowing are the concrete, visible evidence of the year's constant toil. The heart is naturally grateful that the needs, comforts and aspirations of the family group are guaranteed. The heart is of necessity lifted up in gratitude to the great Giver of the harvest.

3. Also, the farmer learns to trust. The uncertainties of climate and weather make the harvest unassured until maturity. He plows and sows and cultivates in faith that the rains will be timely and abundant, and that his labor

will not be defeated by flood or drouth or enemy insects. And so he toils on from seedtime to harvest in trustful anticipation of the co-operation of God.

Harvest Home affords an opportunity to stress and confirm these vital religious qualities of dependence, gratitude and trust, which any spiritual leader may well covet.

While the appropriateness of Harvest Home for the rural Church may be readily acknowledged, what value can its observance have for the city Church? Farmers do not reside in cities, and fruits and grains are not the direct product of the toil of city Churchmen.

Harvest Home is a symbolic festival; and the products of the soil are symbolical of all God's gifts. He gives these as completely and unreservedly as he sends the sunshine and gives us air, water, sleep, reason, speech and sight. Life itself is a heavenly gift, and the one truth needful for this generation "to bind as a sign upon its hand, and have for frontlets between its eyes, and to write upon the doorposts of its houses and upon its gates," is the fundamental and vital truth that *life and all of its powers are a trust from God*. Our country has grown very great. Man's power, as evidenced by the invention of every kind of machine for increasing production, for speeding travel by land, sea, and air; by his discovery and application of the forces of God, and the consequent multiplication of the agencies for business and pleasure, has given him a sense of self-sufficiency. Men are saying by act and life, "My power and the might of my hand hath gotten me this wealth." They need to have burned into their consciousness that "it is God that giveth them power to get wealth." Despite many glowing prophecies that a new world would be born out of the Great War, and that men would begin life anew with regenerated characters, we are suffering some disillusionments and must recognize that with respect to the great majority of American people the war did not probe the spiritual depths.

Harvest Home brings to the remembrance of men that the products of the field, which are essential to existence, are the free gifts of God. And, symbolically, it teaches the

greater truth of *the stewardship of life and wealth*. No day of the whole year offers a better opportunity to appeal to the unselfishness of men, and none promises a more cer-

tain response. And the truths which suggest themselves are universal, whether made to folks of country or city.

Mt. Jackson, Va.

## THINGS WE EMPHASIZE IN THE HARVEST HOME OBSERVANCE

BY THE REV. P. E. HEIMER, PH. D.

To us the Harvest Festival is a very important and happy occasion, having been taught to observe it from boyhood by my sainted parents, and in the good old Plainfield Church. There is no service in the Church year that so manifestly demonstrates the goodness and munificence of God, and, therefore, none calls for greater and sincerer thanksgiving and praise in return for His loving kindness. This basic thought, of course, all of us should recognize and emphasize, impressing its implications upon the people, so they may more fully realize that all these good gifts come from our Father in heaven.

At this service we forget not the children, for with representative fruits of field and garden before them in the form of decorations it affords a most favorable occasion to teach the young a most valuable lesson of God's care and love for us all. With song and recitation we give them a part in the service as well as a part in the work of preparation for it.

We also stress the propriety and necessity for a liberal offering as an overt manifestation of our deep appreciation of God's unfailing goodness. This needs special emphasis in these days of selfishness and indifference to the things of God and the requirements of Godliness. For all the emphasis that may be laid on the beautiful service, it falls very far short of its purpose unless we awaken the spiritual faculties within us and are thereby drawn closer to our God and made to love Him more fervently. This should be the highest purpose of our worship.

Beside these usual things we take advantage of the special season to emphasize some possibly rather unusual things. Among such are the presentation of the need of good roads, their benefit to the community's social and

moral life; the benefit in dollars and cents to the farmer; how they affect the Church life and activity, especially so during the winter season; how they bring us all closer together, and nearer to our markets and stores, and, topping it all, by indicating that these and kindred things will keep the boys and girls on the good old farm contented, "healthy, wealthy and wise."

Another thing we stress with vigor is the imperative need of Church union—real organic union—in very many of our rural sections, in order to do efficient and telling work to upbuild the kingdom of God. The need of such union is absolute in many sections of the country, as many surveys have proven; and I know of no more opportune occasion to impress this upon the people concerned than at this Harvest Home service. There are so many little Churches languishing financially and spiritually—and especially so at this present time of high cost of living—that it is our bounden duty to come to their relief as well as to the aid of the ministers serving them. In this respect I am happy to say that some of our efforts are maturing into good results, trusting they may ripen fully by further nurture.

Therefore, with so many duties and opportunities associated with the Harvest Home festival, let us all resolve to make the most of it. Let all the people assemble themselves together in their various places of worship and bow down before their Maker; make a joyful noise unto Him with song in thanksgiving; make a great offering unto the Lord our God—and then go forth to serve Him with gladness.

Thurmont, Md.

## THE HARVEST FIELD AS A PREACHER

BY THE REV. EDWIN SAMUEL LEINBACH, B. D.

One of our vibrant American writers has a book called "The Silent Places." The title is suggestive of Mother Nature. It breathes of wide spaces and vast distances on plain and in forest, close to the heart of simplicity and reality. Far removed from the "madding crowd's ignoble strife," hidden from the teeming masses of humanity, here one may find surcease from life's fierce heat, in the bosom of kindly nature.

The harvest fields of the world! Are they not a part of the great silent places of earth? Do we not see working within them the quiet, mysterious, all-pervasive miracle of growth? Are they not eloquent of the existence and of the goodness of our God?

Does not every field and every harvest bring to all eagerly expectant and teachable souls most important lessons of moral and spiritual value?

The dweller in the country may discover himself the victim of deadened sensibilities owing to the very everydayness and commonness of his contact with seedtime and harvest, and, therefore, unable readily to observe the footprints of the Almighty Father in His world. Blind to God's presence and benefactions, how can such an one "make the sacrifice of thankfulness," and truly worship and serve?

The man of the town or city, separated from direct touch with nature, often forgets the source of all our blessings, and fails to realize his dependence upon the bounty of the Lord. Well, indeed, it is, therefore, to allow the vision of another harvest to move, like a dazzling pano-

rama, before our eyes, as we hearken to the voice of the fields, bringing to us the heartening messages of the God of Nature!

"Speak to the earth, and it shall teach thee." "Arise, go forth into the plain, and I will there talk with thee." If we detach ourselves in spirit, even as Ezekiel of old, and commune with Nature, we will behold the glory of the eternal, and, like the ancient prophet, we will be inspired to prostrate ourselves before our God with an humble and a contrite heart.

If Shakespeare found "tongues in trees, books in the running brooks, sermons in stones, and good in everything," then surely we ought to attune our spirits in order that we may learn the lessons which the preacher of the harvest has to teach.

I. The first lesson is a proclamation of the *supremacy of the soil*. The farm is the mainspring of civilization. It is the harbinger of progress. All human uplift waits upon the state of the earth. Therefore, in the material, as well as in the spiritual domain, it behooves us to heed the injunction of the prophet when he cries: "Break up your fallow ground."

Verily, the farm is the sustainer of life! What a proud title! What a glorious distinction!

Life is the grand ultimate. Naught is so great, so significant, as life. Is not the physical the basis of the mental, the moral, the spiritual, yea, of all being? The foundation of all high success is the welfare of the body. Health is the key to a songful and victorious life.

Blessed be God the Father, who giveth us life!

Nowadays we hear many plaintive notes in the grand scale of our earthly life. Jarring discords take the place of beautiful concords. Many spend their days in ungrateful and fruitless arraignment of things as they are, instead of praising God for the good that is in life, and praying and laboring for the better world that is to be.

Notwithstanding all that may be said to the contrary, ours is a good world, and, especially, ours is a splendid country, time's ripest fruitage. Thank God every day for America!

And the farms of America make our progress possible; for they are the providers and sustainers of existence, the promoters of life, health, enterprise, and enduring joy.

II. The harvest preacher also tells of *man, the tiller of the soil*. Every field, waving with a golden harvest, declares man's faith, hope, patience, love, perseverance, knowledge and co-operation with Nature and Nature's God.

Truly the poet sings:—

There is no unbelief;

Whoever plants a seed beneath the sod  
And waits to see it push away the clod,  
He trusts in God.

Whoever says, when clouds are in the sky,  
"Be patient, heart, light breaketh by and by,"  
Trusting the Most High.

Whoever sees, 'neath field of winter snow,

The silent harvest of the future grow,  
God's power must know.

God places His laws in His world, but man, by his knowledge of them and obedience to them, becomes a co-worker together with the Most High in the colossal task of building the temple of civilization. The harvest, therefore, proclaims the greatness of man, the spirit who achieves.

III. Finally, the growing fields and their bountiful yield point to *the Giver of every good and perfect gift*, "Who giveth us all good things richly to enjoy." We learn again that "Nature is an effect, whose cause is God."

We recognize the "good hand of our God" in His works, and as we receive and partake of these gracious gifts of love our hearts overflow in gratitude as we exclaim: "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" "The Lord hath done great things for us, whereof we are glad."

Recognizing our utter dependence upon the God of the harvest, let us trust His truth and grace for all future favor, and, in these eventful and epoch-making days of the present, may ours be the joy of a grateful spirit as we endeavor earnestly to please the Father by living unto Him in every good word and work.

Womelsdorf, Pa.

## THE RURAL HARVEST HOME FESTIVAL

BY THE REV. FLOYD R. SHAFER

The Harvest Home festival in the rural Church attracts the crowd. It is the "high attendance mark day" of the year. The significance attending the observance of the festival is in this respect in numbers. The Church of the open country welcomes the day upon which the harvest festival is observed. Pastor and people rejoice at day-break at the sight of the blue sky, and their joy increases as the audience of the sanctuary swells to the doors.

A country Church that is unable to rally its congregational membership to attend the harvest festival is as dead an issue as the city Church that is unable to fill its pews at the Easter services. In many respects the Harvest Home is to the rural Church what the Easter services are to the town and city Church. The suggestion is here offered that the comparison of these services presents one phase of the problem that confronts the Reformed Church in the East. It is not our purpose to discuss this acute situation. The fact, however, is that only in proportion as the "desk theorists" framing the working policies become acquainted with this problem in the same proportion will every progressive movement in the Church receive increased support from our country Churches.

The rural Harvest Home festival is a service of worship. No more appreciative audience greets the preacher on any Sunday than on this occasion. This service unites their religious convictions with their weekday profession.

The Lord was a lover of nature. He was an admirer of the lily in its beauty, the sheep that was lonely and lost, the sower who went forth to sow, and the reaper that gleaned in the fields. So the rural worshiper is a lover of the soil and all that grows from its bosom.

The wheat in his bins, the corn in his crib, the apples on the trees, the vegetables in his garden and field are mentally present as he presents his gratitude unto God. The point of contact between his daily avocation and the harvest hymns, the prayer and sermon, is always evident. That is the tangible experience that gives power to his soul to enter into the spirit of the service as he sings with joy, "Come, ye thankful people, come; raise the song of Harvest Home."

The opportunity of instruction is exceptional at this service. The rural member is present to pour forth his gratitude and to be instructed. The harvest sermon is his food. It is the manna that awakens him from his spiritual apathy. He learns how to sow the seeds of the Kingdom, how to keep the soil of human life fertile with the spirit of his Maker. He carries with him as he hears the preacher's words a desire not only to be a fisher of men, but a reaper of souls in the field of God's Kingdom.

His agricultural experiences impress him naturally with a sense of his stewardship. He knows that the Apostle Paul spoke the truth in saying, "I have planted, Appollos hath watered, but God gave the increase." As the custodian of God's bounteous gifts he brings of the choicest fruit to the sanctuary as his thank offering. He brings neither the lamb nor the bullock. He, nevertheless, remembers that the first harvest service was not acceptable nor well pleasing to God because of Cain's offering. His faith in the Saviour's sacrifice assures him that the sin offering of the Lamb of God was made once for all. He knows that what was necessary for Abel to sacrifice was accomplished for the believer on the Cross. God sacrificed. "He so loved the world that He gave His only begotten Son." The believer in the rural parish is also willing to sacrifice of his income from the fruits of the field. He needs inspiration to start giving. He needs leadership to show him the path, and a concrete example of the fruit that grows from the seed he gives. His gift will, therefore, be increased as the fruit of his seed becomes magnified in the vision of his eye. The offering of the festival is essential to complete the worship of a rural audience. It is not given out of form, but in the spirit that says "freely we have received, freely we give."

The harvest service among all the services of the Church year brings forth the sweet incense of the people's worship. Its religious value is developed only through its educational and inspirational functions. The lessons taught are accepted in meekness. The motives inspired are carried into practice with purity of thought and action. The people go forth from this service as tillers of the soil responsible

for the production of the world's food. But a greater responsibility is carried in their bosom. A new light shows them the pathway to a new service. They become sowers of the Word unto the ends of the earth. They express their gratitude anew as they sing:—

"Now thank we all our God,  
With hearts and hands and voices,  
Who wondrous things hath done  
In whom His world rejoices."

Lord God, we worship thee,  
Whose goodness reigneth o'er us,  
We praise Thy love and power  
In loud and happy chorus.  
To heaven our song shall soar;  
Forever shall it be  
Resounding o'er and o'er;  
Lord God, we worship Thee."

Tatamy, Pa.

## A LOAF OF BREAD

BY THE REV. J. LUCIAN ROUSH

What an interesting history lies in a piece of bread. How much of thought, of human toil, and of the work of nature are required before the bread can be placed upon our tables.

From morning until evening the faithful plowman follows the plow as he turns furrow after furrow in breaking up the soil and preparing the field for a seed-bed. And then comes the sower, under changeful autumn skies, with lavish hand casting forth in faith the precious seed, the embodiment of life, nature's greatest secret, the mystery of which man has not been able to disclose. The humblest of men can plant and sow and gather the crops, but the wisest of human beings have never been able to make even a grain of corn.

When the seed is covered by the mellow soil, it is warmed and sheltered and mothered by the earth. The raindrops, percolating down through the ground, and the sunbeam, penetrating the soil, wash the seed and quicken it into activity, causing it to send its roots downward into the earth and its blades upward into the light. And then some morning as the farmer looks out over the field he sees, instead of the bare ground, that grayish green tint which is the promise of the future harvest.

When the bleak December days come, and the cold north winds blow, the little plants are locked in by the frost and covered with a white mantle of snow for their long winter's sleep.

With the return of spring, when the winter winds retire to their far northern home, when the April showers descend to refresh the earth, when "the time of the singing of birds is come," and the ground is warmed by the ascending sun, life begins anew and the fields bedeck themselves in a robe of living green. Ere long the husbandman looks hope-

fully forward to the billowy fields where the waving grain, rising and falling, sways back and forth in the breeze, but he thinks with troubled brow of the damage that may yet be wrought by the destructive insects or the gathering storm before the harvest is gathered in.

The June showers and the rays of the summer sun must both do their work to give the grain the final touch of ripeness, and then the plants stand forth, the well-filled heads bending down as if bowing in humility and in grateful acknowledgment before Him whose love and power are manifest in every living thing. And thus the great miracle, performed by the Master near the Sea of Galilee, is again wrought by seed and soil, by sunshine and shower, in the field—and the bread is multiplied for the hungry multitudes.

And now, when nature has done her work, when the process of growing and ripening is complete, the harvester enters the field. From end to end in the dog-day heat he swings the cradle, the sound of the scythe keeping time with his steps, or with the binder driving around the standing grain, he cuts down the result of a year's labor and patient waiting. The golden sheaves are gathered and shocked, and after a few days are brought into the barn. The hum of the thresher is heard as the wheat is separated from the straw and chaff; the miller turns the wheat into flour, and the baker, working perhaps in an overheated city cellar, bakes the bread at night, and in the morning sends it out to our homes.

Our bread is the result of human toil and God's goodness. Truly, here, as elsewhere, we are "co-workers with God."

Esterly, Pa.

## DID THE GENERAL SYNOD ERR?

BY THE REV. CHARLES E. SCHAEFFER, D. D.

In an article in last week's MESSENGER attention was called to an apparent violation of the Constitution on the part of the General Synod at its special meeting in Altoona last March. It is charged that Synod erred in two particulars: First, in taking steps to change and amend the Constitution at a *special*, rather than at a *stated* meeting of the General Synod; and second, in appointing a committee to consider the matter of the realignment of Synodical boundaries.

The answer to the inquiry, "Did the General Synod err?", is both "yes" and "no." There seems to be no doubt that in the first particular it violated Article 119 of the Constitution, which states that "all proposed ordinances of the Church, such as a constitution, a catechism, a hymn book and a liturgy, as well as all amendments of ordinances, must first be approved by a two-thirds vote of the General Synod at a stated meeting, and then be submitted to all the Classes for adoption or rejection." If, as seems to be taken for granted, a "regularly called" special meeting may not be regarded as a "stated" meeting, the General Synod

may have overlooked that article at the time and may have been governed in its action by Article 209, which says, "This Constitution may be amended or altered in any article by a two-thirds vote of the General Synod, with the concurrence of two-thirds of the Classes."

When we take up the second count against the action of the General Synod, however, the act of violating the Constitution is not as clearly sustained. All that the General Synod did at Altoona on this matter was to appoint a committee of eleven from the various Synods to consider the matter of the realignment of Synodical and Classical boundaries. (See Minutes of the special meeting of the General Synod, page 114.) The General Synod has not as yet constituted any new Synod or Synods, and consequently could not as yet have violated the Constitution. It can scarcely be said to violate the Constitution if it considers or appoints a committee to consider any matter that may be of vital concern to the interests of the whole Church. The preceding history of the matter may shed some light upon the situation. The Synod of the Inter-

rior overruled the Southwest Synod to consider the matter of union of these two Synods. Then the question of the realignment of Synodical boundaries throughout the entire denomination came up for consideration, and the Synod of the Interior requested all the other District Synods to appoint a committee to consider the subject. The committee on the union of the Interior and the Southwest Synods then brought the overture to the General Synod to have a committee appointed to consider the matter for the whole Church. The General Synod appointed such a committee, representing the various Synods of the Church. A meeting of the same was held at Indianapolis in July, to which the committees appointed by the respective District Synods were invited for conference, as well as a few individuals as advisory members. This joint committee then worked out a plan which is to be submitted to the District

Synods this fall for approval or rejection. If the same commands itself to these respective Synods the Constitutional requirements, so far as the Classes themselves are concerned, can be met, and the matter be formally and constitutionally presented for action to the meeting of the General Synod in May, 1920.

The latter part of Article 114 of the Constitution does not seem to prevent the General Synod from taking the initiative in formulating plans for the realignment of Synodical or Classical boundaries. Nor need the article be construed to mean that the General Synod *must* constitute four adjacent Classes into a Synod if they so request it. Consequently, the General Synod did not err at Altoona when it appointed a committee to work out a plan on the realignment of Synodical and Classical boundaries.

## HOME AND YOUNG FOLKS

### MISSIONARY HEROISM IN THE NEAR EAST

(The Editor of the "Messenger" is indebted for most of the facts in the following sketches to his friend, Mr. R. E. Magill.)

Those who have recently visited the Near East declare that no feature of the situation has impressed them more favorably than the character of the Christian missionaries, who, amid dangers and privations of which the world knows little and with a practical wisdom for which the world has given them scant credit, have met the floods of disaster which threatened their destruction as well as that of the people among whom they labor.

When the complete story of the efforts to relieve suffering and need in Bible Lands is written, it will undoubtedly credit the missionaries from America and England for their splendid bravery and devotion, standing at their posts of duty when it involved the risk of countless hardships and inconveniences, and possible death, in order that they might minister to these unfortunate victims of the World War.

Of course, there is "glory enough to go around," and we would not for a moment minimize the unstinted praise which is due to the Red Cross, the American Committee for Relief, and other more or less temporary organizations which gave aid during these critical years, but it is acknowledged that the missionaries were in a position to render the most prompt and effective aid by reason of being on the ground, and because they knew the language and the peculiar racial traits of the sufferers through years of personal contact.

The missionaries, however, added to the humanitarian motive the spiritual imperative which inspires all missionary enterprises. Without waiting for authority from their home boards, these men and women were moved by the dire necessities of the people to undertake large measures of relief, converting the mission plants into great hospitals and orphanages and refuge homes.

One of our friends has fittingly said, "Our hats are off to the men we met who endured hardship as good soldiers of Jesus Christ, but for the women who braved the fiendish hatred and brutality of the Turks we can find no words strong enough to express our admiration and regard."

We believe the readers of the "Mes-

senger" will be interested in a few typical cases which demonstrate the unusual opportunity that the war gave to our mission workers to demonstrate concretely that Christianity stands for the well-being of the whole man and the welfare of every class and condition of humanity.

#### Miss Grafin, of Sivas

Sivas is a city in the interior of Turkey, about 150 miles from the nearest railway. Here a large and important station of the American Board of Missions was left in charge of Miss Grafin, who was absolutely alone, because other American workers were unable to get back through the war zone.

A large school, orphanage and hospital were in operation at the opening of the war, and Miss Grafin had an assisting staff of eight men and seven women, all

Armenians. Seven of the eight Armenian men were murdered by the Turks, and all of her Armenian women assistants were driven into exile. In the Sivas district about 28,000 Armenians were forced away from their homes. Miss Grafin had a careful count made as 26,000 of the Armenians of her city were marched across a bridge, beginning an exile which meant death for the vast majority of the miserable victims.

For three weeks she went with her people as a volunteer exile, sharing their hardships and witnessing the harrowing spectacle of groups of men being separated every day from their families and driven out and done to death with horrible brutality by Turkish soldiers.

Realizing that the mission property required her attention and that certain measures of relief must at once be instituted



Dr. Lawrence, of the Relief Commission to the Near East, referred to in the accompanying article, is the distinguished-looking gentleman with the beard in this trio. Dr. Huntley, author of the "Uncle Hezekiah" stories (see page 13), graces the other end; and in the middle, with one of the stacks of the "Mauretania" showing like a falling halo, we can probably distinguish the smiling countenance of the Editor of the "Messenger."

to help the remnant of the people in Sivas, she returned to the city and directed the whole work of relief throughout the entire war. She became treasurer and business manager of the mission and of the relief work, reopened the school, started a hospital with the help of native doctors, organized an orphanage, and was so active in measures of succor for the war victims that the Turks put her name first on a list of "prominent Armenians to be slaughtered in the next massacre."

When the armistice was signed in November, 1918, the leader of the Armenian persecutions in Sivas found it wise to flee from the country to save his life, and he turned over to Miss Graflin a large property, for which he was trustee, with no conditions as to its return. It appears now that the property really belonged to the former German Kaiser, although never standing in his name, and Miss Graflin finds herself in possession of a large and valuable estate, which she plans to convert into a great institution for Armenian orphans and in which she has already located 700 children. It might be safely assumed that the former chief of the "Potsdam gang" never intended to make such a contribution to Armenian relief work.

When the relief workers reached Sivas they found Miss Graflin with a great relief work already in operation, and plans maturing for helping the poor exiles to start life anew as the remnant make their way back to their devastated homes. Up to January 1 less than 2,000 of the 28,000 who were driven out had returned, and it is, therefore, believed that fully 20,000 perished of starvation and exposure or were massacred by their enemies.

It was, indeed, a privilege to come into touch with an American woman who had made such a record as this in the Near East. Is there any man whose name is written in the Hall of Fame who better deserves the good will of his fellows?

#### Mr. Dana, of Syria

Mr. Dana, treasurer of the Presbyterian Mission in Syria, is one of those who suffered persecutions and hardships that, if inflicted on a British subject, would have moved that country to demand satisfaction and reparation at the cannon's mouth. He was one of that staff headed by Dr. James Nicol, ably seconded by Drs. Doolittle, Shearer, Nelson, Jessup, Fowler and others who refused to accept furloughs during the war period, and did their duty unflinchingly in the face of peril and privation.

Mr. Dana was arrested and imprisoned thirteen times for refusing to turn over to the Turkish authorities Syrian relief funds which had been entrusted to him, and the crowning atrocity occurred when he was sent with an invalid wife and his children on open flat cars through the Taurus mountains in midwinter to Constantinople, where he was thrown into a Turkish dungeon and kept there seven months.

On the trip through the frozen heights of the Taurus mountains, thirty-one of Mr. Dana's fellow prisoners died of cold and privation and several members of his own family would have perished but for timely aid rendered by the indefatigable missionary, Miss Cushman, whose story is given below.

Mr. Dana handled over \$2,000,000 in relief funds sent by his Church Board and by Syrians in America to help their suffering fellow countrymen in Western Asia. His name deserves to be mentioned among those who are martyrs in will, if not in deed.

#### Miss Cushman, of Adana

Among the records of devotion and service, certainly few are so remarkable as that of Miss Cushman, a missionary of the

American Board, who remained at her post in Adana, Turkey, throughout the war. This city was the ancient capital of the old Armenian kingdom, and remains one of the most important Armenian centres. It has been the scene of a number of atrocities, a dreadful massacre of Armenians occurring there in 1908.

It was no fault of the Mission Board that Miss Cushman was left alone in Adana to direct the important work of her Church for the four years of the war, as they were unable to get reinforcements to that city. Her experience with the unspeakable Turk would make the stories of our pioneers in the days of Indian warfare seem quite tame.

Her life was spared, although she was marked for massacre early in the war and her resourcefulness and high courage enabled her to render priceless aid to the persecuted Armenians. The consular representatives of several of the Allied Governments had to flee from Adana for their lives, and Miss Cushman was made their representative. For about two years she carried this additional burden, which added greatly to the perils of her situation.

She kept up a semblance of friendship with the local Turkish officials and obtained facts of the highest value, which were promptly communicated to the Allied Governments through trusted Armenian helpers. One of these messengers was arrested, but he destroyed his dispatches and went to his death without betraying Miss Cushman.

Some members of our Sunday School Commission had a part in a notable piece of rescue work accomplished by Miss Cushman on May 18, 1919, when she defied the Turkish Governor of the province, the Mayor of Adana and his entire force of Turkish police. Armenian relief workers had found 180 orphans in the hands of Turkish families in Caesarea, where they were being held as slaves and prisoners. These children were gathered and started by train on the Bagdad Railway to an orphanage in Constantinople. The Turks sought the aid of the Turkish Governor and Mayor to stop the children at Adana and turn them back into Turkish hands. The Caesarea Armenians wired to Miss Cushman to see that the children were not molested at Adana, and she acted with her usual promptness and courage. Going to the station, she found that two Turkish women had gained access to the cars and had enlisted the help of the Turkish police of Adana for the purpose of taking children from the train and giving them over once more to Turkish families.

Fearing lest an attempt might be made by relief workers to thwart this nefarious conspiracy, the Turkish women had told the children to beware of any "men with hats," as any such men would come only for the purpose of taking them all away into the fields and shooting them.

Those who have seen Dr. William I. Lawrence, of our Commission, know him to be one of the kindest and gentlest of men, and it is difficult to believe that anyone who saw him could suppose him capable of cruelty to children, but when he appeared at the station in company with Miss Cushman, and the little children in the cars saw his military hat, they "shrieked bloody murder." They felt sure their time had come, and certain and terrible death awaited them. Miss Cushman appealed to the British soldiers in Adana to come to her rescue and had the Turkish women promptly removed and two Turkish police arrested and put in the military prison.

Those who witnessed the scene spoke with admiration of the "tongue lashing in good American style" with which she defied the Turkish officials and gave them a lambasting which they are not likely to forget. She said that "it is not the men

with hats who kill little children, but men who wear the fez!" It is probable that her trying experiences during the four years of war added a good deal of the tobacco sauce which was to be found in her eloquent address on that occasion. She spoke in the Turkish language, which our Commissioners could not understand, but they did understand the spirit with which Miss Cushman "blew up" the Turks, and they backed her to the limit. The result was that the 180 orphans were sent on to Constantinople, escorted by an armed British guard and four members of our Commission, and were safely delivered to the proper authorities.

In closing this account of the intelligent and untiring efforts of some of the Protestant missionaries in Syria, Armenia, and other parts of Turkey, it is proper to add that Miss Cushman has coined an Armenian name for the thousands of orphans who have been held captive so long by the Turks, Arabs, Kurds and Circassians, that they have forgotten their names, their native tongue, and all the facts that would help to establish their identity in the future. This name is "Axorian," which means "Child of the Exile." For the next quarter of a century it is quite probable that thousands will bear this as a family name, thus identifying them with the most terrible event in the long and sorrowful history of the Armenian people.

#### TRAVEL STORIES FOR THE YOUNG FOLKS

##### OUR NEW GAME

Rangeley, Maine,  
Saturday, July 6.

My dear little Stay-at-homes:—

At first sight of me the next morning, Paula came bouncing up, and, throwing her arms about my neck, exclaimed eagerly, "Oh, do you know what I was dreaming about last night?"

"No, indeed," I replied. "What was it?"

"Why—why—I dreamt—I dreamt that you were an angel—you had great white wings an' you flew up to God; an'—an'—then you came down again and told us all the beautiful stories that you do," she cried excitedly.

Paula, who was only four, always brought up the unexpected in an excited, breathless manner. But she was the dearest little dimple-faced girl, as good as gold, and her innocent childish questions made you love her all the more.

I enjoyed telling stories to the little tots, but I didn't expect Paula's version of her dream to be just what it was. But dreams are curious things, aren't they? I was in dreamland, too, last night, and I heard voices—far, far away, calling me. At first I couldn't realize just where I was, for they were merely breathing whispers—but then that log-house in the woods became so vivid, the trees and the lake—they must have been voices from the woods calling me; for, at any rate, I was living there so happily with the wood sprites and a little mountain elf, amidst all that wistful beauty of the wilds.

After breakfast we joined a large strawberry party from the Lake House to a nearby "spot" for berries. Each one carried a little pail. We had permission to bring back our berries and eat them at the table with sugar and cream, or we could have a little tea party on the piazza and serve them there, whichever we preferred. Naturally, the tea party was much preferable to the children. Every one set to work eagerly, but you will know from the songs we adopted that it was only play.

We had not much more than begun when the sun hid from our view. A big bank

of smoky clouds had formed, unnoticed by us. They soon darkened, the wind blew stronger—indeed, storms arise so suddenly here—that by the time we gathered all our things together the clouds were black and heavy. As we neared the hotel grounds, after a big chase, Paula stopped and cried out, "The wolves are coming! the wolves are coming!" Asking her what she meant, she pointed to the inky black clouds, just overhead. "Why, these are the big black wolves that live in the forests!" she added earnestly.

We just reached shelter in time. Of course, they were all disappointed; they could get no more berries that day, so I asked them if they ever played the game of "Make Believe." They never heard of it, but were eager to learn.

I told them we first had to learn a little song, written by that dear, dear songwriter, Carrie Jacobs Bond. She is always happy, because she drowns all her disappointments and troubles by "playing the game." "And you can do just the same!" I continued. "You can have a bright, smiling face, even though things are not always just as you want them to be." Now, this is her song:

"Let's play a game with Make Believe  
And keep him round awhile,  
And when we feel all sad and glum,  
Play Make Believe and smile.

And when the world seems cold and dark  
And some folks seem untrue,  
Play Make Believe the world's all right  
And folks are all right, too.

I've played the game of Make Believe  
For many, many years,  
And smiled and laughed with Make  
Believe  
To cover up my tears.

Till now, this game of Make Believe  
Has come so close to me  
That I can almost make believe  
The best in all I see."

Explaining it, I learned they were all going to try to play the game. And if they should accidentally forget it, I am sure the good fairies will remind them of it.

As the rain somewhat spoiled our trip to camp, after luncheon I took my first visit to the library with Bettina. It is my fondest delight to read to this little tot of six. She is very temperamental and has a most remarkable imagination for a child of her years. We put on our big goloshes and raincoats and started out with our umbrellas, thinking it great sport.

What a collection of children's books! Especially, such fine illustrated copies. We enjoyed a beautiful copy of "Rip Van Winkle"—the story told in full-page colored pictures. Bettina knew the story, but these pictures made it all the more vivid to her.

"Morning Face," by Gene Stratton Porter, was also very attractive. They are the pictures of Mrs. Porter's grandchild, shown in many different poses with the author among her flower garden and nature study haunts. Animal books, nature stories, travels to Santa Claus, were all very appealing to take home. However, we did take as many as we could carry.

This library was founded a number of years ago by another good minister, Dr. Noble. He secured subscriptions from the wealthy Bostonians and New Yorkers, who come here yearly. With all the other boarders, they very generously donated these beautiful volumes after the library was completed. Don't you think that was a very good deed for Dr. Noble to do? He had also written several books, which are in the library, and, knowing the splendid

work he did here, I find it a great benefit and pleasure to read his works. It is for the benefit of the village, and many little girls and boys living there would otherwise have no chance of seeing and reading such books.

When we reached home Bettina found "A Visit to Santa Claus' Land," the most fascinating of all the books. She listened to it for hours, though it was for a girl much older than she. I could not put the book aside till it was finished. Then I ended with a little fairy story. It was the story of a cruel king, who became very poor. He could no more provide for his children, he thought, so he took them into a dense forest, where they could not find their way home, but let them live there the best they could.

Then I said to Bettina, "Wasn't he a cruel father? What would you do if Uncle Lonzo would leave you down at camp some night, with nothing to eat and no one near—?"

"I wouldn't starve," she interrupted. "There are strawberries there!"

I do believe she could play the game of "Make Believe." You'll help us play it, too, won't you, my dears?

Au revoir,

S. Elizabeth Landis

#### UNCLE HEZEKIAH STORIES

#### UNCLE HEZEKIAH ON PONIES AND PERCHERONS

"Now, Elder, take that rockin' chair and set right up close by the fire. It's a blusterin' day outside; but I notice that the blusterin' the weather is the better the logs burn in this old fireplace. Miranda Ann's run down sullar to git a few pound-sweets and some Tompkins County Kings. Wish we'd make you so comfortable that this'd be a visit in stead o' a call."

It was a picture to challenge and delight an artist—the humble but home-like sitting-room, the rough old philosopher in his wheel-chair, virile and radiant in spite of his paralysis, his scholarly, polished, handsome, but no less congenial guest, the glow from the fire bringing out the lights and shadows of both the strong, fine faces. The faithful sister, returning with a glass dish of bouncing apples and a plate of doughnuts and cup-cakes, made the group even more picturesque and charming.

"Well, Parson?" said Uncle Hezekiah, "there's something kinder troublin' you today. I ain't no mind reader, but I can see that all the bad weather ain't outside."

"You are right, Uncle Hez," said the minister, "I am disturbed and that is what brought me away here in the storm. I need a little good advice, and, of course, at this house is the place to get it. You see, it's that Sunday School. Somehow things seem to be out of joint. We have a company of high-minded, consecrated Christian people there and they seem to be impressed with the dignity of their great task, but for some reason they are not very happy and not very efficient."

"Well, now, that is too bad—people not overjoyed to be in what ought to be the most glorious work on the footstool, a helpin' boys to become God-seein' and God-servin' men, and girls to become sweet, pure, true, noble women! Yes, you hev some fine people up there at the Church, some of the very finest. Now, there's young Lawyer Adams, just the kind of lawyer we need in this world. Bright chap, honest chap—been to college, has a knack for winnin' folks and makin' 'em work. I s'pose, o' course, he's your superintendent."

"Well, no, he isn't; he's our librarian

just now. Deacon Arnold's the superintendent."

"Oh, he is, is he? Well, I knew he was before you told me. Say, Dominie, how ever did it happen? Of course, you're in trouble. And that ain't saying a thing agin the Deacon. He's a saint. And he's got brains, too. I knew him before he was knee-high to a grasshopper, and I love him. But, say, I wouldn't let him superintend my hen-yard."

"In confidence, Uncle Hez, I think that you are right. But you see he was elected and he thought it was his duty to accept the office, and so there he is and has been for three years."

"That's too bad; but how about the rest of your folks? Are you sure that you haven't got any other ponies in the places of percherons and percherons in the places of ponies?"

"I'm afraid that I don't quite see the point, Uncle."

"Wall, there's hosses and hosses; there's good and willing hosses and other good and willin' hosses. But that don't mean that they're all fitted for jest the same kind o' jobs. Your ten hundred pound pony is fust rate for pullin' around the kiddies; and I have seen 'em that could step along in front of a sulky; but they ain't much good at haulin' stun. Then your sixteen hundred percheron wan't built for a play-hoss. His back and legs was made to pull loads. Why, Parson, there's dozens o' kinds of hosses and there's dozens of different jobs for 'em. It's jest the same in Churches; and it's jest the same in Sunday Schools. Now, it strikes me that down yender you've got your ponies and percherons pretty well mixed. Take that class o' young wild westers—Tom Richards and those other dozen-year-olds. Somebody told me the other day that Susie Carrington was teaching 'em. I said I didn't b'lieve it. She couldn't. She might teach something else; but she couldn't teach them live boys no more than I could teach circus ridin'."

They talked over the different officers and teachers, all of them people of high ideals and of good ability, and they decided that the trouble at the Sunday School was in a whole series of misfits. Uncle Hezekiah said that there seemed to be a place for everybody and everybody out of his place.

"Ain't it sad and ain't it funny, too, how folks git out of their places in this world," he mused. "Why, we had a hired man one summer, that is we had him one day one summer, and we all thought at night that he was just a consarned ijit. Sent him for a col' chisel and he brought me a screw-driver! And where do s'pose he is today? Teaching college up north, and they say he's smarter'n chain lightnin'. Oh, there's ditch-diggers that had oughter be lawyers and there's lawyers that had oughter be ditch-diggers. And I s'pose there's even some ministers that—well, I guess I better not say that, Parson."

"I see our trouble, Uncle Hez," said the visitor. "But what's to be done?"

"How did you pick out the folks for the different places? Write down the names of the jobs on pieces of paper, mix 'em up in a hat and pass 'em around!" The twinkle in his eye showed that there was no bitterness in his sarcasm.

The minister described the annual election, which was without forethought, officers being nominated from the floor according to anyone's passing whim, and, of course, always elected. And it appeared that teachers were put in charge of classes because they happened to be available at the moment and not because they had any special ability for the work required. Sometimes teachers chose their own classes

and sometimes classes chose their own teachers.

"I've noticed," said Uncle Hez, "thet 'hit or miss' usually means 'miss'. You say thet you've come up here to git an old man's advice. It's free. I think you oughter have a committee of about three to set down and think over just what work there is to be done and just who there is to do it. Let 'em make out a slate as the politicians do. Let 'em put the ponies and the percherons at their proper jobs. Then have the election jest to say 'Amen' to what your committee has taken time to think out. Of course, the people will have to be seen in advance about takin' the offices, so that nobody will be declinin' at jest the wrong moment. And then I think you oughter have somebody to put a lot of thought into the placin' of the teachers—it may be your superintendent or it may be your head teacher or somebody tother. But don't have it haphazard—the hazard is too great."

The minister rose to go. The apples had disappeared and the doughnuts and cupcakes, which Aunt Miranda Ann had declared unfit to eat, had gone with them.

"You're just right, Uncle Hez," said the pastor, "we've been thoughtless and heedless about one of the most important duties in our whole Church life. But it will be different in the future. You wait and see. And the credit will be pretty largely yours."

"Well, don't forgit the old saying about square pegs and round holes. Only remember that it don't half express the truth. For there's pegs with five sides and some with seven and some with a dozen; and there's holes of all sorts of shapes. And jest a minute, Parson; don't you want to read a few words for me from this letter of the 'postle'?"

The old man without hesitation opened his Bible to the twelfth chapter of First Corinthians, and the minister, with moist eyes, read Paul's lesson of the diversities of gifts, but the same Spirit; of the differences of administration, but the same Lord; of the diversities of operations, but the same God working all in all.

"And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

"I wonder," said the old man slowly, "I jest wonder whether they had any trouble with their ponies and percherons over there in Corinth."

#### THE FRIEND WHO JUST "STANDS BY"

When trouble comes your soul to try,  
You love the friend who just "stands by"!  
Perhaps there's nothing he can do—  
The thing is strictly up to you,  
For there are troubles all your own,  
And paths the souls must tread alone—  
Times when love cannot smooth the road,  
Nor friendship lift the heavy load.

But just to feel you have a friend  
Who will "stand by" until the end,  
Whose sympathy through all endures,  
Whose warm hand-clasp is always yours—  
It helps, some way, to pull you through,  
Although there's nothing he can do.  
And so with fervent heart you cry,  
God bless the friend who just "stands by"!

—B. Y. Williams

#### Zoological

The tortoise has a good thick skin;  
He likes himself, you bet;  
And when he can't have his own way  
His temper gets upset.

—N. Y. Sun



#### "Lo, the Conquering Hero Comes!"

The "Messenger" family joins in sincerest greetings and best wishes to the great leader who led the A. E. F. to victory.

#### WHOM TO THANK

(For seven characters. The parts of mother, farmer, and miller should be taken by the larger children. The miller carries a bag of flour, the farmer a sheaf of wheat. Mother and child come on platform, child with a slice of bread and butter.)

##### Child

Thank you, dear mother, for this good bread  
With the good, sweet butter upon it spread.  
It fills my heart with a thankful joy;  
It's just the thing for a hungry boy!

##### Mother

You should thank the miller, for 'twas his mill  
That ground and sifted the wheat, until  
'Twas made into flour, so rich and sweet,  
To make the bread for my boy to eat.  
(Miller enters.)

##### Child

I thank you, good miller, I do indeed.

##### Miller

Nay, thank the farmer, who sowed the seed,  
And labored through many a weary hour,  
To raise the wheat that made the flour.  
(Farmer enters.)

##### Child

Thank you, kind farmer. The miller has said  
'Tis to you I owe my good white bread.

##### Farmer

(Waving hand toward Sun, Dew, and Rain, who enter together.)  
But without the sun and the dew and the rain,  
I never could raise the golden grain.  
They are my helpers, my lad, you see;  
So why not thank them as well as me?

##### Child

Thank you, kind sun, and dew, and rain,  
Thank you for giving the golden grain  
To make the flour to make the bread,  
That a little boy may with it be fed.

#### Sun, Dew, and Rain (together)

'Twas the Father that sent us our work to do,  
The Father Who loves and cares for you.  
He gives the harvest, His love to show,  
As He promised in days so long ago.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—From "Recitations and Dialogues for the Sunday School" (Westminster Press).

#### BLIND

On that most dread of all of earth's dread days,  
When on a cross of wood they nailed God's Christ;

That very day in which the skies grew dark,  
As though to hide from heaven that horrid hour;  
While in the shadows women wept for Him,  
And strong men stared in wonder at His face

Thorn-torn but fearless; stared and learned anew

Not only how to die but how to live;  
There sat within the shadow of the Cross  
A group of them who gambled for the spoil,  
Poor linen garments, vesture without seam,  
His prize who was most cunning at the game.

Their eyes were holden so they might not see

Aught of that day but what their cunning gained;

And Calvary forever was for them  
Only the place where that poor spoil was won.

They spent in some wild brothel ere the dawn.

Again with spear-rent forms but eager eyes

The youth of all the world hung on their Cross;

Dying, as He died, for a lofty dream,  
Dying, as He died, with a mighty trust  
That in the years to be the rebought world  
Might hold the less of woe, the more of hope;

Veiled was the sun for them, as then for Him,

And in the shadows women wept as then;  
And men grown old learned newly how to live,

Seeing beyond the dark white gleams of light,

The light of the day of God which bringeth peace.

But at the Cross' foot, at the very foot,  
So close that they could hear the blood-drops fall,

So close that they could see the broken forms

Of those who suffered for them, sat the men

Who found it but the chance to gather gain.

They cast the dice, they bickered for the spoil,

This they would get, or this—their lustful eyes

Beheld the vesture fashioned without seams,

His prize who was most cunning at the game.

Let the blood fall, what cared they? Let the skies

Grow blacker than the midnight for men's hearts.

This Calvary of all the world for them

Was but the chance of the Spoil they'd wildly spend

Within some brothel e'er the day should dawn.

Their eyes were holden—they can never see!

—W. E. Brooks, in "The New Republic"

# NEWS IN BRIEF

## MEETINGS OF THE SYNODS

Central, Archbold, Ohio (St. John's), Rev. A. Stienecker, pastor .....	Sept. 16
Northwest, Monticello, Wis. (Zwingli), Rev. A. Muehlmeier, pastor .....	Sept. 17
Southwest, Jeffersonville, Ind. (St. Luke's), Rev. D. A. Winter, pastor .....	Sept. 24
Interior, St. Joseph, Mo., Rev. John B. Bloom, pastor.....	Sept. 24
Pittsburgh, Jeannette, Pa. (Grace), Rev. Dr. J. M. Runkle, pastor.Oct. 6	
Ohio, Dayton, Ohio (Trinity), Rev. George T. N. Beam, pastor.....Oct. 7	
Eastern, Allentown, Pa. (Salem), Rev. Dr. J. M. G. Darms, pastor .....	Oct. 13
Potomac, Hanover, Pa. (Trinity), Rev. Dr. M. J. Roth, pastor...Oct. 27	

Some great numbers of the "Messenger" just ahead. Subscribe now!

The First Church, Lexington, N. C., Dr. J. C. Leonard, pastor, will be represented in Central Theological Seminary by students F. B. Peck and A. Odell Leonard.

Rev. Dr. W. A. Long, of Philadelphia, recently preached in Pilgrim Church, Upper Davidson Charge, N. C., Rev. J. C. Peeler, pastor.

The Mission Study work in the Omaha, Nebraska, Church, Rev. W. H. Hawk, pastor, was started for the year, the book under consideration being, "The Gospel for a Working World."

The contribution for the Harvest Home service of the Great Swamp-Chestnut Hill Charge, Rev. T. H. Bachman, pastor, amounted to \$205.75 and \$26.20, respectively.

Rev. Morgan A. Peters, Kenton, Ohio, was unanimously elected pastor of Christ Church, Allentown, Pa., to succeed Rev. I. O. Schell. He is expected to enter upon the work in his new charge in October.

Rev. and Mrs. J. B. Landis, Fleetwood, Pa., have returned home after spending a vacation of three weeks visiting relatives in Lancaster and Lebanon Counties, and spending part of the time in Atlantic City.

Rev. R. S. Appel conducted Harvest Home services in Lenhartsville, Pa., August 24th. The offering for missions was \$61.32, the largest ever given by this congregation.

During the absence of Rev. Jesse M. Mengel, of Grace (Alsace) Church, Reading, Pa., on his vacation, his pulpit was ably filled by Dr. A. C. Rothermel, principal of Kutztown Normal School, and Revs. E. F. Faust and J. R. Brown.

Rev. Dr. L. K. Evans, pastor emeritus, occupied the pulpit of Trinity Church, Pottstown, Pa., August 31, and preached an eloquent Labor Day sermon. The pastor, Rev. J. Hamilton Smith, has returned from his vacation this week.

We regret to learn of the sorrow which has come to Mrs. E. W. Lentz, the faithful editress of our W. M. S. Department, who has been bereaved by the death of her father, who passed away August 23d. The funeral services were held on the 27th.

Zion Sunday School, York, Pa., Mr. H. W. Deitz, superintendent, has issued an

excellent little tract entitled, "Boosters," which is one of the evidences of the up-to-date methods employed in that school. Rev. J. Kern McKee is the pastor.

On account of the illness of her mother, Miss Mayme Shoedler, of Allentown, has been unable to write a survey of the Lancaster Missionary Conference, and the chairman, Rev. W. F. De Long, has kindly consented to do so.

The Rev. Dr. Charles E. Schaeffer, of Philadelphia, filled the pulpit of the First Church, Easton, Rev. E. F. Evemeyer, pastor, on Sunday morning, August 31st, and of Christ Church, Bath, Pa., Rev. W. U. Helffrich, pastor, on the evening of that day.

The next meeting of the Forward Movement Commission will be held in Philadelphia Friday, November 7th. Meantime, with the District Synods and central conferences for training workers, there will be crowded weeks ahead for all these faithful workers.

The Clear Ridge, Pa., Charge is vacant. There are three congregations, with the parsonage located at Clearville, Pa., eight miles from Everett. Mr. Earl Garlick, Everett, Pa., R. D. 3, secretary of the joint Consistory, would be glad to correspond with anyone who might be interested.

The Lower Davidson Charge, N. C., has presented their pastor, Rev. Mr. Peeler, with an automobile. We congratulate both the pastor and the Charge. Many ministers would be in a better position to serve their people if they received such generous help.

At the Ludwig family reunion in Black Bear Park, Reading, Pa., the addresses were delivered by Rev. George M. Ludwig, pastor of the M. E. Church of Le Mars, Iowa, and Rev. H. J. Miller, pastor of St. Paul's Reformed Church, Amityville, Pa.

Revs. E. F. Faust, St. Clair, Pa., and C. D. Lerch, Ringtown, Pa., both sons of the Paradise Church, near Milton, Pa., Rev. J. C. Sanders, pastor, were recently welcome visitors in their home congregation and brought helpful messages. Rev. Mr. Lerch preached also at Turbotville.

Rev. F. S. Bromer and family, of the First Church, Cedar Rapids, Iowa, have returned from a most helpful and inspiring vacation. It was an auto trip to Northern Minnesota, which helped to enlarge interests and broaden sympathies and gave strength for the new start in the spiritual campaign.

Christ Church, Philadelphia, Pa., Rev. Eugene L. McLean, pastor, after undergoing repairs, reopened for services on September 7th. On Children's Day nine children were baptized, and two new members were added at the Summer Communion. Visitors to Philadelphia are cordially invited to attend the service of Christ Church, Green Street, near Sixteenth.

The pulpit of First Church, Easton, Pa., Rev. E. F. Evemeyer, pastor, was filled September 7th by Dr. Leinbach, editor of the "Messenger." In the evening he lectured on his recent tour to the Near East, and, in spite of the very warm weather, the attendance was very gratifying. Rev. Mr. Evemeyer is expected home from his delightful auto tour this week and will occupy his pulpit next Sunday.

On Saturday, September 6, 1919, in St.

John's Reformed Church, Phila., Mr. John Musser, son of Rev. Cyrus J. Musser, D. D., editor emeritus of the "Reformed Church Messenger," was wedded to Miss Grace Winter Greene, ward of Miss Lidie Greene. The ceremony was performed by the father of the groom, assisted by Rev. Robert O'Boyle, pastor of St. John's Church.

We have been much interested in reading "The Benevolence Bulletin of Maryland Classis," published by the Missionary and Stewardship Committee, Paul D. Yoder, chairman; Charles W. Laugh, secretary; Daniel A. Stickell, treasurer; Guy P. Bready, and Henri L. G. Kieffer. Its catechism on the apportionment is most adequate and stimulating, and its statement of the causes for which the apportionment is expended is excellent.

The sixth annual session of the Synod of the Southwest will be held in St. Luke's Church, Jeffersonville, Ind., Rev. D. A. Winter, pastor, September 24th. Representatives of Church boards and institutions will be given an opportunity to address the Synod on Friday morning, and the Synod of the W. M. S., which meets at the same place on Friday afternoon. Reservations for entertainment should be made previous to the meeting to the pastor loci.

**Notice:** Mrs. C. C. Bost, Hickory, N. C., corresponding secretary of the W. M. S. of the Potomac Synod, requests all persons expecting to attend the Synodical meeting of the W. M. S. at Frederick, Md., October 8-9, and desiring entertainment, to send their names and time of arrival to Mrs. R. S. Dutrow, Frederick, Md., not later than October 1. Entertainment cannot be provided for persons sending names after October 1.

Miss Clara S. Ohlinger, one of the most active members of the C. E. Society of St. Mark's Church, Reading, has decided to enter the course of training for deaconess at the Phoebe Home, Allentown. She will leave at the end of the month of September, which also marks the first anniversary of Miss Mabel M. Peters as deaconess at St. Mark's Church. A reception will be given to Miss Ohlinger and Miss Peters by the C. E. Society.

In the Kreutz Creek Charge, Zion's Classis, Rev. Edwin M. Sando, pastor, the catechetical classes are being organized at the beginning of this month. September 14th will be Anti-Saloon Day in the Churches of the Charge. Rally Day will be observed at Canadochly and Locust Grove on September 28th, and at Trinity Church, October 5th. The fall Communions will follow on October 12th and 19th, with special evangelistic services preceding.

Rev. W. L. Meekstroth conducted Harvest Home services at Ziegel's Church, August 17, Dr. Phillip Vollmer preached and the offering for apportionment was \$190. Dr. Vollmer also preached at the Harvest Home services in Windsor Castle, August 24, and Pastor Meekstroth preached the sermons at the Harvest Home services in Longswamp Church, August 31. The offering was \$196.30. All the Churches were tastefully decorated.

The Glade Charge of Somerset Classis has been without a minister for over a year, and is naturally desirous of having the ministrations of a faithful pastor. A splendid class of people are to be found in this Charge, which consists of four congregations. A salary of \$1200 per year will

be paid, together with the free use of the parsonage. Communicate with Rev. D. S. Stephan, Berlin, Pa., chairman of Supply Committee.

Rev. J. H. Keller was elected September 7 as pastor of the Zion-Landis Charge, N. C. Classis. The first Communion Service in the new Church was held August 17, a class of 20 was confirmed, one was received by adult baptism and confirmation and one added by letter. Rev. John Ingle, who was pastor 50 years ago, was present. Revs. W. H. Causey and A. Shulenberger assisted with the Communion. The Sunday School is growing, 288 being present at a recent session.

The fall and winter work in the Greencastle, Pa., Charge, the Rev. I. N. Peightel, D. D., pastor, was resumed by the minister on September 7, with Harvest Home Service in Grace Church in the morning, and at Trinity, State Line, at 2.30 o'clock. The decoration of the Churches was up to former high standards. Grace congregation and Sunday School rendered their children's service in the evening, using the service prepared by the S. S. Board. The offering at this service for the work of the Board was \$66.

A special memorial service was held at the Mt. Hope Church of the Guilford Charge, N. C., on August 10, for Mrs. Lulu Watson Welker, wife of Elder W. A. Welker, who died last May. In connection with this service, a reunion of the class which joined the Church October 13, 1878, was held. Rev. J. D. Andrew, a member of the class, was in charge. Hon. C. H. Mebane spoke tenderly of the many changes during the past forty-one years in the class and congregation. Rev. W. H. McNairy also spoke. Of the 64 who joined in 1878, 47 are still living.

The Harvest Thanksgiving services observed in the Line Mountain, Pa., Charge, Rev. O. F. Schaeffer, Leck Kill, Pa., pastor, were concluded August 31st. The Churches were profusely and tastefully decorated with the choicest fruits of the orchard, garden and field, and testified to the unchanging faithfulness and goodness of the Lord of the Harvest. The lavish products of nature which beautified the sanctuaries were donated to the occupants of the parsonage and carried there by auto. The Thank Offering, \$139.36, is applied to Classical benevolence.

At Baust Church, in the Union Bridge, Maryland, Charge, Rev. Paul D. Yoder, pastor, September 14th is to be a great day. Harvest Home services will be held in the morning, with sermon by the pastor, and Rally Day services in the evening, with an address by Rev. Andrew H. Smith, superintendent of the Hoffman Orphanage. At Union Bridge, Harvest Home and Rally Day will be held on September 21st, and at Ladiesburg on October 5th. The Ladiesburg congregation held its annual outing on the Church lawn on September 5th.

In St. James' Church, Allentown, Pa., Rev. Joseph S. Peters, pastor, the members of the Consistory (after each one had set the proper example by subscribing for the "Messenger" himself) are canvassing the membership of the congregation to secure as many other subscribers as possible. It is expected that this campaign will be completed this week. This is the sort of news which warms our hearts. There can be no question about the practical efficiency of a congregation when the Consistory reveals a spirit like that.

By reason of the death of Rev. T. R. Dietz, St. Luke's Church, Wilkes-Barre, Pa., is without a pastor. This Church, which is under the Board of Home Missions, has just recently finished paying off the debt on the Church building, and is now in good condition for aggressive work. They ought soon to have a good pastor to

follow up the work of Rev. Mr. Dietz, who served faithfully for eight years. Any one wishing further information should write to the secretary of the Supply Committee, Mr. Joseph Banks, 60 Kulp Avenue, Wilkes-Barre, Pa.

We have heard a great many favorable comments with regard to the beautiful booklet entitled, "The Midnight Stars," written by the secretary of our National Service Commission, the Rev. W. Stuart Cramer, Lancaster, Pa., which is dedicated "to those who entered the midnight of sorrow through the loss of their loved ones in the military service of our country, when she fought side by side with her allies for the freedom of the world." It is certainly fitting that such a strong and comforting message should go to the homes which laid so precious an offering upon the altar.

Rev. Hobart D. McKeehan, of St. Paul's Church, Dallastown, Pa., has issued an interesting announcement for September. The congregation is asked to adopt as a motto, "A large increase in membership during the coming winter, and a new Church Home, all completed, by 1921." The catechetical class will be organized September 18th, and Rally Day will be held September 21st, at 7 P. M. The pastor's evening themes for September are: "Life's Highest Ideals," "Christ's Conception of Man," "Why Men and Women Should Attend Church," and "Do We Need a New Conception of God?"

Rev. Samuel H. Stein, minister of Trinity First Church, York, Pa., has sent to his people a most delightful letter of greeting on the reopening of the year's work after his return from his vacation. It properly emphasizes the Forward Movement of the denomination and the part which the local Church should gladly take in guaranteeing its success. The Harvest Festival is announced for September 14, and evening worship will be resumed at six o'clock on that day. September 28th will be Rally Day, and the Holy Communion will be observed October 5th.

By the will of John W. Lease, late of Fleetwood, Pa., \$100 is given to Bethany Orphans' Home and the trust fund of \$1,000 is created, \$5 of the income to be paid annually toward the salary of the pastor of St. Paul's Reformed Church, Richmond Township, Berks County, Pa., and the balance is to be used to keep in proper repair the lot and graves of his grandparents, Peter and Elizabeth Wanner. The residuary estate is put in trust for a period of twenty years, the principal and income to be used in the erection of a new edifice for St. Paul's Church.

When Rev. J. Hunter Watts, pastor of St. Andrew's Reformed Church, Lancaster, Pa., and family returned to their home on the evening of Labor Day, after having spent the month of August at Mt. Gretna, they found a delightful surprise awaiting them. The keys of the house, having been left at the next door neighbor for convenience sake, had been secured by the officers of the Ladies' Aid Society, who had placed in the house a valuable gift for Mrs. Watts in the form of a high-grade sewing machine. It is needless to say that this token of good will and esteem was greatly appreciated.

One of the most interesting adventures in Church publicity, which it has been our recent privilege to see, is the "Church Federation Bulletin," an eight-page paper, issued weekly by the Church Federation of Turtle Creek, Pa. Rev. David Dunn, of Calvary Reformed Church, is associate editor, and the issue of August 3rd contains the synopsis of a splendid sermon on the theme, "Saved to Serve," which was preached by Rev. Mr. Dunn at the union service on August 24th. We can well believe that such a paper, published for the dissemina-

tion of moral and religious thought and news among the Protestant Churches, would be a boon to any community.

At the International Conference at Buffalo, N. Y., the United Society of Christian Endeavor adopted a formal statement, which says, "Recognizing the stewardship of public opinion of so vast an army of young people, Christian Endeavor has never shirked its duty to declare the whole counsel of God against public and private wrong and in behalf of the righteousness that exalteth nations no less than individuals. We stand for the Thrift and Savings Department of the Federal Government at Washington and the organization of Savings Societies and the habitual purchase of Thrift and Savings Stamps not alone that the Government may be aided, but that poverty and dependence may be avoided."

Most impressive services were held August 31st in the Homestead Pennsylvania Hungarian Church, Rev. Mr. Harsanyi, pastor, the occasion being the confirmation of a class of 25 catechumens and the distribution of the Lord's Supper as "Thanksgiving for the New Bread," according to the customs of the Reformed Church in Hungary. The Church was crowded and over 150 devoted members took part in the Holy Communion. The class of catechumens was the largest in the history of the Church. Of the young people, 11 were examined in the English language, while the others learned the catechism in the language of their parents. These new members received instructions from the pastor for the last nine weeks.

The National War Work Council of the Y. M. C. A. will formally disband in less than two months, and Rev. Ernest E. Weaver, who has been active and efficient at war service for about nineteen months, expects to be mustered out of service not later than October 31 next. We are glad to know that he will then be ready to entertain invitations to re-enter the pastorate. His Sundays are now free and any Church desiring his service as pulpit supply can address him at 142 College Avenue, Lancaster, Pa. Rev. Mr. Weaver has made a good record as district secretary in the Bureau of Service for Demobilized Men in the section of Pennsylvania covering the counties of Adams, Cumberland, Dauphin, Franklin, Juniata, Lancaster, Lebanon, Mifflin, Perry and York.

"One hundred years ago. In looking over the minutes of the Mother Synod for the year 1819, we find that it met in Lancaster and numbered about seventy ministers. Since then we have been 'going some' from the fact that one thousand and two hundred and seventy ministers are enrolled. That is a very encouraging record. We ought to be thankful. Our progress in the past is a guarantee of a hopeful future. Within the next hundred years our enrollment should be at least three times as large as at present. Let us be patient and persevering. We have a great future before us. We are beginning the new century with a 'forward movement' the incentives of which should quicken our hearts and create visions of marvelous prosperity." So says truly the "Historical Society Bulletin."

In connection with this "Harvest Home Number," it is interesting to note the statement of Dr. N. D. Hillis in "McClures," that the population of the

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world is 1,600,000,000, and the population of the United States but one-sixteenth of this total, but our national income was four-sixteenths of all the good things produced. Although the United States has but 7 per cent. of the land of the world and 6 per cent. of its population, yet its people have the following large percentages of the world's supply of material things: Corn, 75 per cent.; cotton, 60 per cent.; wheat, 25 per cent.; oil, 66 per cent.; aluminum, 60 per cent.; zinc, 50 per cent.; lead, 40 per cent.; copper, 60 per cent.; silver, 40 per cent.; coal, 52 per cent.; iron and steel, 40 per cent.; gold, 20 per cent.; automobiles, 85 per cent. Surely, we have much reason to be grateful.

One of the most interesting parts of the printed minutes of the Juniata Classis is the report of the Committee on Pastors' Salaries, which shows that there were 15 increases, amounting to over \$2,700 per year, and without exception those congregations who made the increases are in better financial condition than they were a year ago, indicating that those folks who are most enthusiastic in doing justice to their ministers do not suffer by it, but prosper in every good word and work. The Charges giving an increase of \$300 or more include Christ Church, Altoona, Rev. O. S. Frantz, pastor, \$500; Grace Church, Altoona, Rev. David Lockart, pastor, \$360; Trinity Church, Altoona, Rev. W. F. Kosman, pastor, \$300; Huntingdon Church, Rev. D. Elmer Master, pastor, \$300. We hope that every Charge in this and other Classes will join in the procession.

In St. Paul's Church, Roanoke, Va., Rev. C. Talmage King, D. D., pastor, a Welcome Home service was held August 31st at 8 o'clock. Two of the former pastors, Dr. Thomas J. Hacker and Rev. Clarence Woods, were present. The service opened with an invocation and a brief address of welcome to the visiting ministers by the pastor loci. Dr. Hacker delivered a forceful address, welcoming the 15 men of the congregation who were in the national service back to their country, Church and homes. Rev. Mr. Woods responded with a "lengthy but not long" address on the "Valor of the American Soldiers in France." He returned from France a few weeks ago after a helpful ministry among the American boys. The service was interspersed with an anthem, a male quartette, a sextette of female voices and a solo by Miss Elizabeth Starrett, of Norfolk, Va.

The "Bath, Pa., News," reporting the opening shot in the Forward Movement campaign in Christ Church, Bath, Pa., Rev. W. U. Helffrich, pastor, says: "To start this awakening movement in Bath, no better selection could have been made than Rev. Charles E. Schaeffer, of Philadelphia, for he is a man of remarkable stirring ability. He might almost be called an innovationist. His movement is so slashing that he fairly took the breath from the 'News' reporter, as he swept along in his vehement speech. In prophecy and judgment, Dr. Schaeffer was almost a Daniel. The Reformed Church Forward Movement starts out as something great. They have placed their ablest, most eminent men in the lead. There are stirring times ahead. Who knows what the end will be?"

When Rev. and Mrs. Gustav R. Poetter, of St. Mark's Church, Reading, returned September 3, from an automobile ride with Mr. and Mrs. Robert P. Brown, and walked over to the Church to see some changes, made in the basement of the Sunday School, they found the Ladies' Auxiliary present there in a body. It was a complete surprise for Mrs. Gustav R. Poetter, the president, in honor of her birthday. On finely decorated tables a sumptuous corn roast was served, after which Miss Mabel M. Peters, the deaconess, arose and in an

appropriate speech presented to Mrs. Poetter, in the name of the Auxiliary, a fine silk umbrella, a large handbag and two boxes of chocolates. Mrs. Poetter responded briefly, thanking the members for their thoughtfulness and generosity. There were readings by Mrs. J. Pierce Sands. Games were played. Mrs. Poetter won the first prize and R. Milton Poetter won the consolation award.

The "Reformed Church Standard," commenting upon the new alignment of Synods recommended by General Synod's Committee, says: "Upon the whole we are very much in sympathy with this new arrangement, and we believe that it means more for our Church and that it puts us in a greater working condition. It means the saving of men and of money. Instead of nine Synods there will be eight. The membership of these Synods will approximately be: Northwest, 22,000; Southwest, 14,000; Ohio, 58,000; Pittsburgh, 32,000; Eastern, 75,000; Central Pennsylvania, 36,000; Potomac, 25,000; one to be named, 67,000. The greatest question to be settled in all of this big alignment is the question of our institutions and boards. But we are convinced that the new alignment means a greater working and more efficient Church, and we trust that these other questions may adjust themselves. We talk about Church union—but first of all let us get together ourselves on a better basis of Church work, and then the other will follow in due time."

It will be recalled that Rev. B. K. Hay, pastor of the Mt. Jackson, Virginia, Charge, returned recently from Y. M. C. A. work in France. It was a pleasure to see letters written by Colonel George D. Freeman, Jr., and Major Jennings C. Wise, of the 318th Infantry, A. E. F., in which they spoke in the highest terms of Mr. Hay's energetic and efficient service. They state that he reported to that battalion early in December, 1918, undertook his work with unusual energy and thoroughness, and won the confidence of every officer and man, and inasmuch as his services were so highly satisfactory, they appealed to the Y. M. C. A. headquarters in Paris that he might be allowed to remain with the regiment and return with them to the States, as they would deem it a great loss should Mr. Hay be separated from them. Of course, we believed that our men in the service would make good, but it is none the less pleasing to have our faith so enthusiastically confirmed by official documents.

Dr. Lyman Abbott declared at the General Conference of the M. E. Church, "What I wish is that all Christian Churches would unite in a campaign demanding that the Bible shall be used as a text-book of instruction in the public schools. Why should the Bible not be studied in our schools as are the life, laws, and literature of Greece and Rome? Where shall we find more inspiring ideals than in the Old Testament, from which our own political ideals have been largely derived? Where is a commonwealth better worthy of our study than the Hebraic commonwealth, which forbade all caste and class distinction, required that all people should be equal before the law, provided against an ecclesiastical aristocracy by making the priesthood dependent for subsistence upon the contributions of the people; surrounded the monarchy with carefully framed constitutional safeguards; organized a government in three departments (legislative, executive, and judicial); provided two representative assemblies corresponding to our House of Representatives and our Senate; made provision simple but most effective both for public charity and for publication; surrounded both slavery and polygamy with such restrictions that both had disappeared among the Jewish people before the time of Christ."

Prof. James I. Good, writing from Switzerland, complains about the tremendous change which he found in that beautiful country. He declares that this once boasted land of freedom has become the home of despotism. This is the Doctor's statement: "The despotism that was, as we supposed, driven out of Germany has fled to Switzerland. It is a despotism as great as we found in autocratic Russia 30 years ago when they took our passports from us on entering each city, kept them while we were there, and when we left gave them back to us, and they charged for each act. The Swiss do very much the same now. As soon as one comes to a new place he must first report to the police. They take his passport from him and give it back when he comes to report that he is going away. There is no pleasure now in sightseeing in Switzerland, as most of one's time is taken up going to the police stations, where there are usually so many waiting, that it takes at least an hour, and sometimes a half a day, each time. Switzerland has departed from her old principles of democracy and freedom and is an illustration of how a republic can become a despotism. Many of her people are ashamed of the present government's actions, and some have apologized to us for them. Tourists will hereafter avoid Switzerland, at least until present restrictions are abolished." Nevertheless, Dr. Good was fortunate to get into Switzerland at all. In June, when the editor of the "Messenger" applied for that privilege, he was told no aliens would be admitted, as food was too scarce.

Upon returning from the Collegeville Missionary Conference last year, Rev. Joseph S. Peters, pastor of St. James' Church, Allentown, Pa., placed in the Church a poster having upon it a picture of the Conference Hall, the 1918 group that attended the Conference, and the secretaries of the Home and Foreign Mission Board, with this slogan, "A delegate for each society in 1919." As a result of this constant reminder, the societies made preparation, secured money, and chose delegates. One was appointed by the Senior Bible Class of which the pastor is teacher, and the other by the choir, the W. M. S. and the Sunday School Association. All the delegates but one have reported, and Miss Schaadt, the organist, will report to the choir in the near future. Mrs. James De Groot, leader of the choir, represented the Sunday School Association and made an inspiring report September 7, following with a report on Methods on September 8. Mrs. Koch reported September 4 at the monthly meeting of the Bible Class. Mrs. George Ritter and Miss Katie Ochs reported to the W. M. S. at the monthly meeting held at Wescosville. Fully 20 from St. James' Church attended the Conference, and of these 16 were registered delegates. Harvest Home was celebrated in St. James' Church September 7. The attendance of the Sunday School was unusually large and the attendance of the Church greatly augmented. No special offering was attempted, but the money received for all objects was over \$180. Rally Day will be observed September 21, and the offering will be for the building fund for the Church. Prof. and Mrs. Harry W. Sharadin, who rendered great assistance in all the activities of the congregation, have moved to Kutztown, Pa., where Prof. Sharadin will again have charge of the Art Department in the Normal School. Plans are nearing completion for the Community House, to be erected adjoining the Church. Social, recreational, educational and spiritual activities are contemplated in the new work.

Trinity Church, Mt. Crawford, Va., celebrated its 70th anniversary September 1 to 7. The minister, Rev. Lloyd Anderson, invited all living former pastors, and all save-

one were present and brought messages of a high order. The attendance and interest during the week were splendid. All the Reformed Church ministers from the county were present and took part in the service. These were Revs. J. Silor Garrison, S. W. Beck, B. L. Stanley, and N. H. Fravel. The former pastors who participated were Revs. C. B. Heller, Henry W. Wissler, B. K. Hay, and M. A. Kieffer. Dr. George W. Richards preached the anniversary sermon—to which statement nothing needs to be added. In the concluding services on Sunday night, which were in charge of brother ministers of the county, and in which Dr. Richards again graciously participated, seven ministers of our denomination and their wives were present. The inspiration from these services will remain to bless all who came under their influence. Other former pastors of this Church include Rev. W. H. Causey and the following deceased ministers: Daniel Feete, John C. Hensel, Dr. S. M. Callender, and James B. Stonesifer. Although the earliest records of the congregation were carried away by Union soldiers during the war between the States, the Classical Record shows that permission was granted to Rev. Mr. Feete to organize the Church in 1848 and the edifice was dedicated in the spring of 1849, the dedicatory sermon being preached by Dr. George W. Williard. It is interesting to read the names of the charter members, which were as follows: Peter S. Roller and Wife, Col. Peter Roller and Wife, John F. Crawn and Wife, John Roller and Wife, George Sherman and Wife, Adam Detrick and Wife, William and Sarah Carpenter, and Mrs. Anna Pence.

#### ASSISTANT SECRETARY POORMAN

On September 1, Rev. John H. Poorman entered upon his duties as assistant secretary of the Board of Foreign Missions. He is well qualified for this position. His experience as Mission Study secretary afforded him ample opportunity to become acquainted with the work of the Church at home and abroad. This appointment by the Board of Foreign Missions will be received with genuine satisfaction by the Church. Since the resignation of Dr. J. Albert Beam, assistant secretary of the Board, the office work has been conducted by the secretary, Dr. Allen R. Bartholomew, but since the business has been constantly increasing the Board has acted wisely in providing a competent assistant.

Mr. Paul L. Schaeffer is acting secretary of the Mission Study Department and will give the work his best attention.

## Obituary

#### MRS. ELIZABETH LAUTENBERGER

Mrs. George Elizabeth Lautenberger died July 16, 1919, at her late home in Baltimore. She is survived by her children—Mrs. Anna Miller, Cecelia, Mayme and George, all residing in their own homes in Baltimore. Her husband, George Lautenberger, and another son preceded her in death thirteen years ago. The funeral was held on Saturday, July 19, and was conducted by her pastor, the Rev. James Riley Bergey. Tender hands ministered devoutly with the hope of bringing her back to health again. Mrs. Lautenberger was highly esteemed in both the community and the Church. Since becoming a member of Third Church she sought to fulfill the bonds of an enriching fellowship. Guided by an ennobling Christian spirit, she consecrated the task of motherhood to all her children and people.

#### JOSEPH E. PAUL

Joseph E. Paul died August 30 in his suburban home located twelve miles north of Baltimore. Since April, 1917, he suffered from a virulent paralytic attack. He was married to Mary Lustnauer, of Baltimore, December 5, 1883. Mrs. Paul and her two sons, Edward and Charles, survive. Mr. Paul had confident faith that he would get well again, and for a time he bettered rapidly until a few weeks before his death, when dissolution set in. He was buried September 2. The services were conducted from his late home on North avenue by his pastor, the Rev. James Riley Bergey. As one who sought to do his Lord's will, he expressed an earnest, child-like trust, believing all things to work together for good to them that love God. The large outpouring of neighbors and friends was a joyful witness concerning the esteem and confidence with which he was regarded.

#### A PLEA FOR THE LEAGUE OF PEACE

By Dr. Talcott Williams

Party lines are broken on the great issue presented by the ratification by the Senate of the Covenant and Treaty, creating a League of Peace for all nations. I do not look upon it as an accident that the Senate is this year so evenly divided that no ratification can be the work of one party. It can be defeated by 33 votes, but neither party desires to bear this burden a year hence. It is already perfectly clear that the 39 who signed the "round robin" against the treaty cannot be held together. Some of these signers are already in the ranks of those seeking joint action on some reasonable compromise.

The Senate stands 49 Republican and 47 Democrats, but in each party there are from four to six Senators who are likely to vote on some of the issues before the Senate when the treaty is taken up with those not of their own party. Some Democrats object to certain provisions of the Covenant and treaty and will vote for amendments, though if these fail of a majority, it does not follow that they will vote against ratification. Many Republican Senators desire changes, who will vote for ratification rather than defeat the treaty altogether. This course is rendered easier because a majority can amend under the practice of the Senate, while it takes two-thirds under the Federal Constitution to ratify.

Changes in party lines have already taken place in the Senate Committee on Foreign Relations, where three Senators broke away from the majority, voting against the delay, which would be caused if General Tasker Bliss and others were brought from Paris to testify. Senator McCumber, lifelong Republican, of North Dakota, a member of the majority of the committee, voted against the Shantung Amendment supported by those standing for the treaty in its present shape.

These breaches in party alignment prevent strict party lines or a caucus vote. With defections in their own ranks, such leaders as oppose the treaty and desire to defeat it, cannot at present command a majority to amend unless they gain some of the supporters of the treaty who think it should be amended. The reverse is true. The supporters of the treaty cannot prevent amendment without aid from members of the Senate majority. Such a situation renders all Senators particularly open to personal appeal and the pressure of public opinion. Conscientious, individual letters from those whose position gives them knowledge and a right to speak on a moral issue like a Covenant of Peace among all nations, as clergymen and laymen prominent in religious affairs, men or women, both have a very great influence on Sen-

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ators, and no Christian at a time like this ought to neglect or forget the deep and known value of prayer.

The peril of the hour is that, while nearly all Churches and their members believe in a League of Nations and desire it, they will be lax or in opposition to the League now before the country, because of minor differences and defects, all of which can be cured by amendment after this League is in operation. This was done with the Federal Constitution. It can be done now.

Let not the bloodshed and travail of the greatest war known be fruitless in bringing a new order of peace and law for the nations, because of lesser issues and distant apprehensions for our own people. Can man or nation afford to take the hand of resolution and high endeavor from the plow of peace, progress and unity because the furrow may bring personal risks and individual perils?

So with the adoption, by the opponents of the Treaty in the Senate Committee of Foreign Affairs, of amendments to be reported to the Senate, removing the United States representation from commissions in Europe to delimit the new boundaries of lands just freed by our arms, to settle the perplexing question of Dantzig and to deal with issues on the Belgian and French boundaries, including the Saar Valley, because these involve foreign entanglement: The American people has not received its wealth, its power, its position and the blessings of victory selfishly to husband these and refuse to use them in the world's service. It cannot be justified in following the example of the servant who buried his master's talent to save it from loss and refused to put it out at usury to meet his master's purpose in giving him a talent which the servant held in trust and not as his own. The United States has been immeasurably blessed in its freedom from the rigors and the losses of war and this but deepens its responsibilities by the full measure of its privileges.

Any amendment to the Treaty sends it back to negotiation and entails a delay of months to come. The amendment which commands the most support in and out of the Senate is the "Shantung Amendment" adopted by the Senate Committee. This proposes to return directly to China the territory seized by Germany under the Treaty of March 6th, 1898, and taken from Germany by Japan when China had neither the force nor the purpose to, notwithstanding Japan's promise that she would restore this territory to China, a promise repeated at Paris, which Japan now stands ready to perform.

This summary action appeals to many who forget or are ignorant that spoliation of China by Germany is but one of a long series of like acts which have disgraced

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the relations of all civilized and powerful nations with China for the past eighty years. Russia and Japan on the largest scale, but also France and England, have seized Chinese territory and held it.

The tariff of China was long ago decided by treaty, and of all these treaties the one most favorable to foreign imports into China was one we negotiated some seventy years ago. The customs service of China, its lighthouses, its coast patrol, its mails have all been under foreign control. Nearly every railroad concession infringes the sovereign rights of China, as ordinarily practiced by nations over their territory, police, internal trade and transit. This is especially true of the Japanese railroads in Manchuria. The public debt charges of China are managed and manipulated by foreign hands. The "Consortium" of bankers in which United States capital takes its part to raise money for China and build railroads, faces vehement opposition from the Militarist party in Japan because this new organization can practice this control of railroads and revenues in Manchuria and Mongolia where Japan has now a practical monopoly of the methods by which "economic interests" are used to secure the control of the order, the resources, the trade, the transportation and even the revenues of a region.

This unjust, oppressive and iniquitous system must end. The "Shantung Amendment" has done good by dragging it into the light. Its unjust existence is a perpetual obstacle to missions just as England's opium traffic gave the practical lie to all the teaching and preaching of English missionaries.

England's greatest missionary service was the abolition of the opium trade, just as our return to China of \$15,000,000 of indemnity, unjustly extorted, was applied Christianity which went to the heart of every citizen of China. But this system cannot be driven out by an act of specious and showy "justice" in changing the method by which a particular territory reaches China directly, instead of indirectly. It cannot be done by dealing with the "economic interests" of Japan in Shantung. Japan will withdraw from the League, China is powerless to face Japan.

Neither the United States nor any other power will go to war to protect China. Instead, this course postpones and puts in jeopardy China's only hope, a League of Nations, before whose Council and Court these evils can be brought.

The mere plan, proposal and signature of the Covenant of Peace has awakened the world-conscience as never before. Our world responsibility faces our national confidence. Only one righteous and effective path is before us, the ratification of the Covenant and Treaty by the Senate without delay, that we may be able to discharge our international duties, not as in the past two years by war, but by law; not by a gospel of hate, but by a gospel of justice.

Delay means untold peril to all the world and to us at home in labor strikes, in plots, in violence, in the high cost of living. Not an objection made as to the Monroe Doctrine, declarations of war and our foreign interference, but can be safeguarded by expressions of opinion, interpretation and policy which need not delay final ratification.

visiting her parents at Shamokin, will be at the annual meeting. This is her first furlough, and we are anxious to hear her message.

**Farewell Reception**—Tuesday evening, August 19th, was the occasion of a most delightful farewell reception to Rev. Frank Bucher and his family. The members and friends of St. John's, Milton, gathered to the number of about 250 to wish Rev. Bucher "God speed." The floral decorations consisted of lilies, hydrangeas and yellow daisies. After a program of orchestra selections, violin and flute numbers and recitations, the pastor, Rev. John Lentz, called on the Rev. J. R. Bergey, of Baltimore, Md., and the Rev. J. Hollenbach, of West Milton, for a few words. Both men responded in fitting manner. After this the pastor of St. John's presented Rev. Bucher with a well-filled purse, in the name of the members of the congregation. Rev. Bucher responded. The service closed with the hymn, "Blest Be the Tie That Binds," and the benediction pronounced by Rev. Bucher. The Men's Bible Class served most delicious refreshments. An enjoyable social hour followed.

#### North Japan College, "We're Here"

The cable message of the North Japan College fire put a feeling of pain—something akin to a physical stab—into every loyal heart. The pain was acute when the W. M. S., Lancaster Classis, met in Harrisburg for its annual convention. Its expression of sympathy has been done up in a \$1000 rebuilding gift. A committee was appointed to take charge of gathering the gift. The committee say there was scarcely nothing to be done, so prompt and generous was the response. St. Stephen's Re-

## News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

**Annual Synodical Meeting**—The W. M. S. E. S. will meet in St. John's Church, Schuylkill Haven, September 23, 24 and 25, 1919. All delegates, officers and others having business at the convention must send their names to Miss Ella Sherer, Schuylkill Haven, Pa., ten days prior to the meeting, on what railroad and what time they expect to arrive, in order that entertainment can be secured. Executive Committee will meet September 23rd at 3 P. M. Reception at 8 P. M. Business sessions Wednesday and Thursday at 9 A. M. and 2 P. M. On Wednesday a Foreign Mission Service will be held, and on Thursday evening a Home Mission Service.

Mrs. E. Bowersox, of Braddock, Pa., writes from Los Angeles that she hopes to get home before long. We shall expect to find her again deep in the missionary work of Pittsburgh Synod. A lengthy visit with her son and his family on the Pacific coast, companionship of friends, and the wonderful California climate made a most worthwhile vacation.

At the July meeting of the W. M. S. of the Presbyterian Church, Lewisburg, Mrs. John Lentz, of Milton, gave a report of the Interdenominational Conference at Chambersburg. The Church parlor was most beautifully decorated with baskets of flowers; there was a good audience. The program was well prepared. Delightful

social hour followed.

Mrs. Frank Bucher is taking a Victrola, with well selected records, to China. This was a gift from the Reformed Church at Herndon, Pa., Rev. C. B. Schneider, D. D., pastor. As a farewell token, St. John's Church, Shamokin, Rev. C. B. Schneider, pastor, presented Mrs. Bucher with a well-filled purse. Mrs. Bucher was a daughter of St. John's congregation.

Miss Mame Schoedler, of Allentown, and Mrs. J. G. Rupp conducted the institute hour on "Methods" at the Missionary Conference at Lancaster. Six new organizations grew out of the Y. W. M. A. conference. The "Why and How" of Mission Study was fully discussed, and it is believed many new classes will result from this conference.

**Annual Meeting Pointers**—Entertainment will be on the "Harvard Plan" at the W. M. S. E. S. Dinner will be served in the Church at a reasonable price.

When you arrive at Schuylkill Haven look for Girl Scouts and Boy Scouts. They will escort you to the Church.

If you should be missed, inquire for St. John's Reformed Church. It is less than two blocks from the Philadelphia and Reading station.

If you arrive in Schuylkill Haven by trolley, Main and Dock streets is your stop.

Miss Helen Ammerman, of China, who is

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formed congregation, Lancaster, has given its gift of \$90 in memory of Miss Virginia Gerhard.

#### A Testimonial

In connection with the gift of \$90 to North Japan College for the purchase of some one object in the new building to be marked "In memory of Virginia Gerhart" by the Woman's Missionary Society of St. Stephen's Reformed Church, Lancaster, that society wishes to put itself on record as being proud to commemorate in this way the long and faithful service of one of its charter members. For many years Miss Gerhart was not only an interested member of the society, but also its efficient and faithful treasurer. She gave unstintedly of her time and energy and means to this work for God's kingdom. She counted this same work one of her first duties and chief pleasures, and we thank God for her noble example and her pleasant comradeship, which we miss sadly, though we are comforted by the thought of the rest and reward into which she has entered.

Helen S. Hartman  
Grace H. Helm

#### FRANKLIN AND MARSHALL COLLEGE, LANCASTER, PA.

Franklin and Marshall College will open her doors for the fall term on Thursday morning, September 11th. President Henry H. Apple will preside at the exercises in college chapel and the address will be delivered by Prof. Herbert H. Beck, Professor of Chemistry. At the same service there will be unveiled a bronze tablet in memory of the late Rev. Nathan C. Schaeffer, Ph. D., D. D., LL. D., erected by his wife and children. The address will be delivered by Hon. A. G. Seyfert, a close friend of Dr. Schaeffer and a former United States Consul to Canada. The tablet is a handsome one and records Dr. Schaeffer's service as vice-president of the Board of Trustees of Franklin and Marshall College, Superintendent of Public Instruction of Pennsylvania, and president of the National Education Society.

Registration of students will be held on Wednesday afternoon, between 2 and 5 o'clock. There is already an unusually large enrollment. About thirty old students released from the service will return to resume college work, and more than a hundred new students have enrolled. The seminary dormitory is filled and rooms are being secured in private homes in the vicinity of the college.

The faculty has been enlarged by the election of Prof. P. M. Harbold, Sc. D., and Prof. Howard R. Omwake, A. M. Dr. Harbold will be placed in charge of the new Department of Education and Psychology. He is a graduate of Franklin and Marshall College, with Phi Beta Kappa honor, and pursued post-graduate work in the University of Pennsylvania, Harvard and the University of Illinois. He has had valuable experience in teaching and in administrative school work, having filled the positions of Superintendent of Public Schools of Lancaster, principal of the Millersville State Normal School, and Director of Education at Camp Meade. His position in the faculty will enable the college to offer exceptional advantages to students preparing for the profession of teaching.

Prof. Omwake secured the degree of Bachelor of Arts and Master of Arts at Princeton, and was graduated Magna Cum Laude with Phi Beta Kappa honor, and pursued post-graduate work at the University of Pennsylvania. He taught in the American College in Beirut, Syria; Mercersburg Academy, Peekskill Academy, and Harrisburg Academy. In the latter insti-

tution he served ten years as the First Master. In each position he not only taught, but was student adviser in class-room work and student activities. He has been elected to fill the new position of Dean of Franklin and Marshall College, and is particularly well fitted for the office by his strong, genial personality and a varied experience in similar work. He will also teach some classes in modern languages.

The college is recognizing and has made provision for the demands of thorough and systematic training in the election of Byron W. Dickson as physical director. "By" Dickson is a graduate of the University of Pennsylvania, where he excelled in athletics and has been a successful instructor and coach. During the war he was in the service and was placed at the Philadelphia Navy Yard, where he had full charge of all athletics. He has just been released from service, and is now organizing the physical department of the college. Portable bleachers have been ordered and will be placed in position in time for the football season. Plans are in operation for the Alumni of the college to erect a field house and new athletic field as a memorial to the service of Franklin and Marshall men in the war.

Franklin and Marshall College has thus made ample provision for all departments of work, and with strong courses in the Arts and Sciences adapted to the needs of a new age will undoubtedly be able to render splendid service to the Church and the nation.

#### BOARD OF MINISTERIAL RELIEF

We have just had printed ten thousand envelopes for Special Offerings for the relief of our aged ministers and one of our large congregations asks for 1,000, while two others ask for 300 each, and a request comes in for \$500 for the relief of an aged minister and family. This is the fourth request in the past few weeks. Two have just been granted.

We should have \$3,000 by October 10th. Will you not give your Harvest Home offerings to the relief of our aged ministers? It is the most important and worthy object of benevolence now before the Church. We must give more attention to this cause. One Synod that contributes less than \$400 asks the Board for between \$1,000 and \$2,000 to care for its aged ministers.

This means that many congregations in that Synod do not take an offering for relief. It also means that it depends on congregations in other Synods to raise the money to care for those who have become disabled within its bounds.

The Board represents the entire Church and can readily help the needy ones in this particular Synod. But that does not excuse any minister from presenting the subject to his people and have them make a contribution at some time during the year.

One minister tells us that some of his people are opposed to helping the aged ministers. That is no doubt true. We once heard of a man who left his own mother die in the poor house—but it was not to his credit. And it is not to the credit of any Church to refuse to help the aged ministers who have given their lives to the Church and preached for salaries so small that it was impossible to save anything for old age.

The Church demands that the minister shall not engage in any business vocation. And most congregations agree that if the Lord will keep the preacher humble they will keep him poor.

Increased salaries now help the man in the active pastorate; but the high cost of living makes the condition of our aged ministers most deplorable.

We, therefore, ask the Church to awake from its indifference and come promptly to the relief of those in distress. Brother Fluck sends his check for \$25. Revs. Kerstetter, Spotts and Gramm have joined the Sustentation Department.

Write for envelopes and send your checks to the Board of Relief.

DO IT NOW!

Rev. J. W. Meminger  
Lancaster, Pa.

#### RURAL LIFE

Rural life is getting more attention now than it has ever received. The importance of maintaining a substantial portion of our people on the farm is being recognized. The war has conclusively shown how utterly dependent the world is upon the work of the food producer. That the farmer may do his most efficient work, his environment must be such as to make his life satisfactory. Dissatisfaction has driven many a one from the farm. There are three very important things that contribute towards making the farmer's life contented; these are, the home in which he lives, the school where his children are educated, and the Church where he receives his moral and spiritual refreshments.

The farmer's home today is quite different from what it was twenty-five or even ten years ago. How much more satisfactory the home is since the installation of the telephone, the electric light plant, the furnace in the cellar, the gasoline engine which is made to do most of the hard work. The day has come when the farmer's wife is sharing with her husband the joys of labor-saving inventions. The days of endless drudgery are about over. To the young girls growing up on our farms the prospects of farm life are immensely brighter than they were for their mothers. Every farmer who can possibly do so should see that his wife possesses some of these labor-saving devices so that she, too, can get a little joy out of life.

The rural school is also due for some attention. Here in the State of Maryland the schools to which the farmers' children go are a disgrace. Why should our rural children go to unsightly, unsanitary and ill-managed schools while the town children go to the very best types of modern schools? Our country children do not receive justice. There are few even moderately respectable school buildings in all of Carroll County. Of course, we can't have them because the taxes would necessarily have to be increased! Our farmers are everywhere spending hundreds of dollars to put up-to-date hog pens on their farms and the most modern silos, so that their cows and steers may receive the very best prepared food for their stomachs, but for the cultivation of the minds of their children, their own flesh and blood, any kind of a building will do, just so it doesn't cost much. Shame! Is it any wonder we raise \$28 per hundred pigs, the best quality steers, and dull children?

The Church of the rural community is not overlooked in these days. The Inter-church World Movement is endeavoring through its rural survey to give the rural Church its proper place of importance. The rural Church should be the centre of the community. The highest interest of the community should centre there. We are fortunate in having Baust Church as such a Church for our community. Such a Church, with all its opportunities for the moral and social welfare of the community, helps to make life worth while on our farms.—P. D. Y., in "The Friendly Visitor."

# The Church Services

## SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Fourteenth Sunday after Trinity. September 21, 1919.

### THE HOLY SCRIPTURES

Psalm 19: 7-14; 2 Timothy 3: 14-17.

**Golden Text**—Thy Word is a lamp unto my feet, and a light unto my path. Psalm 119: 105.

**Lesson Outline**—1. Their Historical Significance. 2. Their Religious Value. 3. Their Ecclesiastical Use.

The Bible is the one great text-book of our religion. We should approach the study of it with reverence. Here we find the only authentic record of the life of Christ. Here we have the wonderful story of God's self-disclosure, running through many ages and reaching its culmination in Jesus. Here the heart of man is laid bare, his struggle with sin and his experience of salvation. Here a radiant star of hope is set amid the blackness of death. Such a book is well named "Biblos," which means "The Book," for there is none like it. It is the charter of all our hope and happiness. Only a knave or a fool will refuse his homage to a book that means so much to our race.

But the Bible is also a difficult book. Without genuine piety no man can understand it at all. It speaks the language of the Spirit, which must be discerned spiritually. But more than piety is required to understand the Bible. It suffers more harm from ignorant devotion than from scientific skepticism. We can safely ignore the assaults of unbelievers. But it should be a matter of grave concern to all lovers of the Bible that there is still much zeal for it that is ignorant; and much devotion that is superstitious. There is no other way to commend the Bible to the generation that now tarries in our Sunday Schools, no other way to make them lovers and readers of the Book, than to give them a knowledge of it that is true to history and that will stand the test of personal experience.

**I. Their Historical Significance**—Our Bible consists of sixty-six books, printed and bound in one volume. This collection falls into two main parts, the Old and the New Testaments. And each book is named, and divided into chapters and verses. How did we get this Bible? Who wrote it? Who selected and collected these many books?

These are purely historical questions. They are questions of fact, not of faith. No amount of faith will enable a man to answer such questions. Nor should our faith in the Bible shrink from facing the facts concerning its origin and history that patient and honest investigation has brought to light. Fortunately, the worth of the Bible and its authority do not depend upon any theory of its origin. They rest upon foundations which stand sure.

It is impossible, in these notes, to set forth how we got our Bible. It is an intensely interesting story, full of romance. And the hand of God may be seen very clearly in the age-long process. Modern investigation has thrown so much new light on the history of the Bible that we may claim, in all modesty, to understand it bet-

ter than any previous age. Every lover of the book owes it to himself to acquire this knowledge; and every preacher owes it to his people to impart it.

In the light of this historical knowledge the Bible will become a much more human book, though not a particle less divine. We shall realize, with new force, that this holy book was not manufactured in heaven, but made on earth. We shall see that, in the making of it, human agents and organic processes were involved which enter into the making of all other books. Every thought in our Bible was first conceived in the mind of some man. Every word was written upon parchment by some hand. Every one of its sixty-six books was selected by the vote of men from a large group of similar books. And, finally, it was by the action of Church councils, after vigorous debate and with dissenting minorities, that the canon was officially closed.

Thus, considered historically, the Bible is a collection of writings by many different hands, extending over approximately a thousand years. In the Old Testament we have the classical literature of Israel; and in the New Testament, that of early Christianity. Covering so many centuries and comprising so many different authors, it is but natural to find in the Bible an ever changing, and advancing, background of civilization, and various degrees of literary skill and personal culture. In every case, the original manuscript, as it came from the hand of the author, has been lost beyond all hope of recovery. The several books, as we have them to-day in our printed Bibles, are the result of a complex process of reduction, translation, transcription, recession, and revision.

No one studying the Bible historically can escape two conclusions. He will learn to appreciate the Bible as literature, and he will abandon the erroneous claim that it is technically infallible or inerrant. And both of these results will enhance the value of the book and increase its usefulness. The former will endear it to those who already love the Bible. It will serve, especially, to adapt biblical teaching, progressively, to the unfolding minds of children. And the latter will commend the Scriptures to many earnest seekers of truth who are perplexed by utterly untenable theories concerning their origin.

**II. Their Religious Value**—But the historical study of the Bible does not disclose its real value or meaning. We must pass from form to content, from letter to spirit, in order to discover that it is truly the Book of books.

Why have men set the Bible apart from all other books, as being divinely inspired? Why have they proclaimed its absolute authority, and died for their faith? Why has this ancient volume survived, neglect and attack? Why do millions of the best and brightest men to-day love and cherish

it, as no other book? Why does an ever increasing majority sincerely believe that the future welfare of mankind is inextricably bound up with this old book? It is utterly foolish to ascribe all this to ecclesiastical power and to the external authority of custom or creed. The reason for it must be sought and found in the content of the Bible. Its marvelous hold upon men is satisfactorily explained only by the help and hope, the inspiration and consolation which they received through it. They experienced its divine power and authority in their struggle with sin and in their yearning for salvation. That is why they constructed theories of inspiration. By means of them they sought to explain what the Bible had done for them. Though we cannot accept all their theories concerning the Bible, we may share their personal experience of its divine authority. That remains the same forever.

Do you seek God? Do you desire to relate your life to His eternal purpose? Do you long for righteousness, peace and joy, in you and in all mankind? Then you will need the Bible; and, by using it, you will learn to cherish it like the confessors and saints of all the ages. For in it we have the record of the revelation which God has made of Himself in history, through the religious experiences of a chosen people and in the life of Jesus Christ. It is a progressive revelation, an educational process, running through many ages and increasing constantly in clearness and fulness. And it is also a culminating process, reaching its glorious completion in Christ. In Him we have all the grace and truth of God.

Thus the Bible may be called God's autobiography. He wrote it into the hearts of men, through their own living experiences. These experiences, under the guiding Providence of God, were transcribed and preserved for us. Their divine authority lies in the eternal truths which they contain. And only when men experience these truths in their own lives will they accept the Bible as the Book of books.

**III. Their Ecclesiastical Use**—There are those who regard the Bible as a repository of theological doctrines. They search it,

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mainly, to find "proof-texts" for orthodoxy and against heresy. Others view it as a great collection of impressive themes for sermons. Still others use it only for devotional purposes. Something may be said for all of these uses of the Bible. But none of them does justice to the Word of God.

Our great need is to study the Bible, devoutly and scientifically. And it is the sacred privilege of the Sunday School to lead and guide men in this great enterprise. Doctrines, sermons, and devotions based on the Bible will have a new and deeper meaning when they proceed from a better understanding of the nature and meaning of the book. It will become more sacred and less sealed; more majestic and less magical. Its story of salvation will prove more attractive and persuasive, as its history is better known. Men who now reject or neglect the Bible will become lovers of it when the Church performs its teaching function adequately.

#### A LITTLE STORY FOR THE LESSON (September 21)

By Gertrude Cogan Lyon

"Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119: 105).

Two Pennsylvania boys took up home- stead land "out West." Their habitation was a dug-out, or square hole in the ground, over which a roof was laid consisting of poles and sod raised just high enough to make a mound-like appearance above the surface of the plain. Lying on their bunks at night they could hear wandering herds of cattle go thundering by over their heads, and the weird yelp of the coyote as he pursued after his prey. Often they trembled and thought of home "back East." But the time of terror came when one night they left the trading post quite late after getting their mail and week's supply of food stuffs. It was miles to walk back to the dug-out, and the flat, bald plain held not a tree, nor house, nor any mark to guide their steps. They traveled until they knew they must have gone too far and had missed their little mound. They went back some distance and took a new start, but with no success. Striking out in a different direction, they came to a stagnant pool. From here they made a fresh start, going as they thought in a straight course, but really just wandering about in a circle, for they arrived back at the stagnant pool. Again and again they made a start from the pool, again and again they arrived back at their starting place. Weary and sick at heart, they would have lain down on the prairie, but the region was infested with rattlesnakes and the coyote was abroad in the night. They kept on walking about in bewilderment until morning cleared the air, then at last they found their habitation and laid down to rest their tired limbs.

Is not this a picture of you and me when we walked without God's Word? We wandered about getting nowhere. We tried this way and that, we came to stagnant pools, subtle fears alarmed us, we circled round and round, arriving at no resting place. Then a verse, just a phrase perhaps, from His Word came and lit up the way. We found this wonderful lamp, and what a difference! Now we do not try to find the way. His Word shows the way. We cannot lose the way; for upon our path this Light evermore shines!

#### CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

September 21st—Truthfulness  
(Eph. 4: 25; 2 Kings 5: 20-27)

This is a very profound and yet at the same time a very practical topic. Truth-

fulness is a disposition which belongs to the inner life of man. It is an element of the soul. It lies much deeper than words or deeds. It is an inner motive and purpose of the heart. To be truthful implies a great deal more than simply to know the truth. There are a great many people in the world who know the truth. They have the ability to discern between truth and error, right and wrong, but truthfulness includes something far more than this. It is a great thing to know the truth. The Bible tells us: "Ye shall know the truth and the truth shall make you free." There is a kingdom of truth and men ought to go constantly in search in that realm for the truth, and fill their minds with facts and with eternal verities. But truth is not a matter of the intellect only. We may know all the truth there is in the world and yet not be truthful.

Again, it involves more than speaking the truth. A man may speak the truth and yet be very untruthful. To tell a lie is not the biggest offense in the world. A man may tell a lie and yet be truthful. This apparent contradiction may require some further explanation. Truthfulness is not a matter of speech simply. You can relate an incident that is altogether true to fact and yet you may do it with untrue motives and impulses. Or you may relate an incident that never took place and yet your motive and purpose may be altogether true. There is a vast difference between truth and fact. Truth is a far deeper and more real thing. Something may be true and yet may never have been an actual fact. The story of the prodigal son contains truth from beginning to end, and yet the actual facts as indicated in that story may never have occurred. We must, therefore, go further than the lips, deeper than the mind of man, if we want to touch real truth. It lies in the heart of man and colors and controls all the other elements of his being. If a man's life is a lie it matters little how truthfully he talks. The devil can speak the truth; he can quote Scripture and yet he is a liar and father of lies. If truthfulness is confined to speech it may readily degenerate into the mere act of avoiding direct falsehood. Some people speak the truth only when they are under oath. A man who tells the truth only when he is under oath to do so is not truthful at all. The man who is honest because "honesty is the best policy" is not honest at all. He is inspired by expediency, by external rules and requirements. We are truthful not because the law says "thou shalt not bear false witness," but because of an inner moral conviction. We cannot help it because it is a part of our very nature.

Truthfulness gives strength and value to character. It makes all the other virtues of our life worth while. If it is wanting, anything else that we may have or do will not amount to very much. If we are inherently false, no other virtue in us can be trusted. Everything else breaks down when a man's veracity fails. His whole view of life becomes twisted and turned. He gets a wrong conception and puts a false interpretation upon everything that he sees. Life thus becomes a perversion and his whole career is spoiled.

Likewise, truthfulness is an indispensable requisite in dealing with our fellowmen. It is a social as well as a personal necessity. There can be no communication with our fellowmen unless it is based on truth. There can be no society without true men and women. The whole social order would immediately fall into decay. A man has to be truthful not only for his own sake, but also for the sake of others.

## Educational Column

### Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

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Business cannot be carried on; trade and commerce between people of the same country and of different countries cannot be conducted unless on the basis of truth. The whole world will be upturned if one nation or the other nation does not play true. Truthfulness is the one great indispensable element in human life and in all its relationships.

Truthfulness gives confidence and courage to the soul. It knows no fear. It asks no favor. It does not need to "be afraid of evil tidings." It does not fear any consequences, for the consequences of truth are always victorious. The very rocks and trees and mountains and the seas bear it witness, and if a man is true he will be vindicated in the end. Truthfulness is the source of heroism, even as falsehood is the spring of cowardice.

Now, truthfulness, like every other virtue, can be cultivated. We can train and educate ourselves to be true men and women. First, by loving the truth. We must cherish true thoughts and high ideals. We must be thinking truth. We must shun error and falsehood as much as possible and must interest ourselves in the things that are true and lovely and good. To be concocting schemes of diplomacy and deception has a tendency to rob us of the truth in our very being. We must, therefore, plan the truth and rejoice in it. We must have confidence in it and believe that it will eventually conquer.

Second, by speaking the truth. While truth and speaking the truth are not identical, nevertheless they sustain a very vital relation to each other. By speaking the truth we are reflecting the truthfulness that is in the soul, and, again, speaking the truth has a reflex influence upon confirming us in truthfulness. The moment we state a truth we confirm it in our own hearts.

Third, by living the truth. Sometimes our lives speak so loud that people are unable to hear what we say. Works go further than words. Truthfulness must manifest itself in good works. Everything that the truthful man touches he will make true. If he builds a house he will build the best house. There will be no deception, no trickery or falsehood about it. John Ruskin in his "Seven Lamps of Architecture" says that truth is the first element of building houses as well as of building character. In this age of make-believe, of camouflage, when men are inclined to put the best goods into the show window and shoddy material on the counter, when they are disposed to resort to all sorts of schemes and tricks whereby, under the show of right, they may yet deceive people, when there is profiteering throughout the country, and yet no flagrant dishonesty, there is need of preaching the gospel of truthfulness as never before.

"Courage, the highest gift, that scorns to bend  
To mean devices for a sordid end;  
Courage, an independent spark from  
Heaven's throne,  
By which the soul stands raised, triumphant, high, alone;  
The spring of all true acts is seated here,  
As falsehoods draw their sordid birth  
from fear."

#### PHOEBE DEACONESS AND OLD FOLKS' HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The installation of the new superintendent will take place on Sunday, September 14th, at 2.15 P. M.

The Deaconess' Training School will open about October 1st. Some applications for admission to the school have been received this week. There is room for more and we would like to complete the enrollment as soon as possible.

Our coal bins have recently been filled up. We now have a supply for about half the winter. The bill is high. The increased cost of living affects the home as well as others.

Last Sunday afternoon a delegation from the Morganland congregation, Rev. F. A. Guth, pastor, visited the home. They appeared in some 30 touring cars, carrying 110 persons. They entertained the folks for about an hour, inspected the grounds and buildings, and departed. The folks were delighted with their visit. We welcome visitors, whether they come in large numbers or one by one.

#### The Deaconess' Calling

The Deaconess' work is in its infancy in the Reformed Church in this country. While its earliest beginnings date back to the days of the apostles, it had for centuries fallen into disuse. In recent years, however, it was revived in the Protestant Church of Europe. In that country practically every important city has either its Deaconess' home or Deaconesses working among its people. Deaconesses are scattered throughout Europe by the thousands, who are rendering a very valuable service to the people.

In some of our sister denominations in this country this work is in a prosperous condition and the source of much blessing to its people. It appears that where this work is well under way the number of women applying for admission into the Deaconess' training schools is large. The history of the female Diaconate reveals the fact that in many institutions, now prosperous, the beginnings were very small and progress at first very slow. When once the work became known and understood it progressed more rapidly.

The success or the failure of this work naturally depends to a large extent upon the personnel of the Deaconesses themselves. The more highly gifted, the better trained, the more completely consecrated they are, the better the prospects of success.

At this time, when we are sounding the call for more probationers, the question naturally arises: Who should engage in this work? We answer by saying that we are looking for the noblest Christian women of the Church. In some other denominations among their foremost Deaconesses have been women of unusual refinement, wealth, talent, culture and piety, who have given their time, their labors, and their wealth in the service of the Master. It is the Christ-like sympathy for the unfortunate, the erring, the needy, the sick, the fallen, which impels women to enter this calling. May the Spirit of Christ guide us in this work!

#### BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

#### Looking Backwards

More than a week has passed since the wonderfully successful celebration of the 1919 anniversary. We are well rested and the extra work occasioned by it is so well in hand that we have a little time for looking backward.

One of the things that stands out most prominently in retrospect is the wonderful work of the ten congregations who undertook the feeding of the multitude at their own expense altogether. They turned the entire proceeds over into the treasury of the Home and these proceeds were greater than on any former occasion.

These congregations that worked so hard and gave so liberally were Hain's Church, Wernersville, Sinking Spring, Shillington and Yocums, together constituting the charge of Rev. W. J. Kershner; Robesonia, North Heidelberg and Host, constituting

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Not only did these congregations furnish the anniversary meals, but they furnished food in such abundance that there was enough left over to supply the Orphans' Home family almost the entire following week. We gathered up the fragments carefully, so that nothing was lost and there were many basketfuls.

What makes all this more remarkable still was the fact, that the Hain's Congregation, at Wernersville, had furnished a picnic dinner early in August to the entire Bethany family, a dinner so beautiful in appearance, so inviting to the taste, and so abundant in quantity that the children were all filled with wonder and delight—and food.

We feel that the management of the Home and the Bethany family owe special thanks to these wonderfully kind and liberal and diligent people for the marvelous work which they have done. With wonder and gratitude we find ourselves again and again looking backward, and every backward looks gives us fresh courage to continue in this work.

#### SAN FRANCISCO LETTER

Dear Friends in the East:—

The last day of service as missionary in the First Reformed Church, San Francisco, is rapidly drawing to a close. The final "farewell" meeting is to be held this evening, and I am looking forward to it with not one feeling of pleasure. After five years of service with these dear Japanese people it is, to say the least, painful to hear the deep-drawn sighs of the little girls as they throw their arms around my waist or neck and say goodbye, or to feel the clasp of the hand that draws me back and does not want to let go. This is the last letter I shall pen to our friends in the Reformed Church in my present capacity, and I want to take this opportunity to thank you all for your hearty co-operation in the work I have tried to do while in this field.

We have all missed Pastor Mori during the five months he has been away and all are eagerly looking forward to his early return. We believe his visit to the East has meant much to the work out here. It has been remarkable how the young men of the Church have kept up the interest in the work, Church services, prayer meeting and Sunday School having been attended as well as usual. Many of the boys who have been in the country have returned and are again active in their accustomed places.

Father and Mother Kerschner, from Palmerston, Penna., spent six weeks with us during the summer—they made many friends among the Japanese people of the Church, who presented them with two beautiful Japanese vases at the farewell meeting which was given in their honor the last Sunday night they were here.

A Daily Vacation Bible School was held for one month in our Church this summer. It was a union school, the Church of Christ and the Reformed Church co-operating in financing the school, while the International Association of Daily Vacation Bible Schools contributed the materials. There was an attendance of 86—from the Reformed School, 52; Church of Christ, 11; Buddhist, 4; Catholic, 5; Calvary Presbyterian, 1; unschooled, 13. The work of the school closed with a commencement, of which Dr. Boville, the international director, said: "It has been an ideal school in all respects; a well-balanced program; a school such as we can desire none better."

Miss Alma Hassel, of Buffalo, N. Y., is our new kindergartner. She arrived two weeks ago, and it is a genuine pleasure to note the way in which she is adapting herself to her new environment and her

**Never in the world's history have Christian men and women had so glorious a vision of the priceless worth and marvelous power of the Scriptures as will be revealed to them in their observance of**

## Universal Bible Sunday on November 30th, 1919

### To Pastors, Officers, Teachers

There are yet nearly three months before the coming of this red letter day for the Book of Books. The American Bible Society will send you on request a living message with inspiration, facts and figures—not dry statistics—together with an exceedingly interesting Church or Sunday school program for Universal Bible Sunday.

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new work. We bespeak abundant success for Miss Hassel in her new sphere of work. The kindergarten opened on August 18th with the usual number of children present; there are plenty more to be gone after as soon as we can secure another helper.

The English school opened with an attendance of thirty-one the first month, and while it was a shock to them to learn that I was about to leave, they unselfishly say that someone must want me worse than they do or I would not go. So they have become reconciled, but are eagerly looking and praying for a successor, who they hope will come very soon. That is the sentiment of us all. Has the Master not said to someone, "Send me?"

The Woman's Society was two weeks ago organized into a regular missionary society under the control of the Classical Society of Kansas Classis. They accepted the per capita assessment, wrote for Thank Offering boxes, had sixteen charter members and six subscribers for the "Outlook of Missions." We are all so happy over this change.

With mingled feelings of regret and eager anticipation,

Yours in the Master's service,

Carrie M. Kerschner

August 31, 1919

### PHILADELPHIA BRANCH MEETING OF A. C. W.

A meeting of the Philadelphia Branch of the Alumnae Association of the Allentown College for Women was held at the home of Mr. and Mrs. James M. Hartzel, of Chalfont, on Wednesday afternoon, September 3d, at 2 P. M. Mr. Hartzel is a member of the Board of Trustees of the college. Miss Elsie M. Hartzel was the hostess. The president, Mrs. Walter Scott, of Philadelphia, presided during the business session. After the usual business was transacted, Mrs. L. L. Anewalt, president of the Alumnae Association, presented the

plans for the new Alumnae Hall, ground for which will be broken during the meeting of the Eastern Synod, which will be held in Allentown during October. Mrs. A. H. Balliet, chairman of the Plan of Work Committee of the Cedar Crest Auxiliary, stated that the Auxiliary had undertaken the tinting of the walls and ceilings of the dormitory, and that a force of men are busy at work to have this completed by the opening of college on September 24th. Miss Anna M. Grim, captain of Team No. 12, announced that Team No. 12 will have a booth at the Allentown Fair. All friends are invited to visit the booth, which is located to the right of the entrance of Agricultural Hall. Mrs. W. F. Curtis brought the greetings of Dr. Curtis to the Philadelphia Branch, and Mrs. Wayne E. Davis, wife of the newly-elected director of the Secretarial Training of Business Methods, gave her "Impressions" of the college.

The color scheme for the occasion was yellow and white—the college colors—marigolds and white asters being used in the decorations. The social hour, during which refreshments were served, was greatly enjoyed.

The following members and guests were present: Mrs. Walter Scott, Mrs. Emily Geiger, Mrs. George McKay, Mrs. Frank Kuntz, Mrs. Burroughs Brunner and the Misses Amy Geiger and Virginia Brunner, of Philadelphia; Mrs. W. F. Curtis, Mrs. Wayne E. Davis, Mrs. L. L. Anewalt, Mrs. A. H. Balliet and Miss Anna M. Grim, of Allentown; Mrs. Howard Heckler, of Hatfield; Miss Anna Moyer, of Akron, Ohio; Mrs. John C. Frick, of Oak Lane; Mrs. Edwin U. Smiley and Miss Isabella Jane Smiley, of Abington, and Mrs. B. F. Hartzell, Mrs. H. S. Hartzel, Miss Ellen Hartzel, Mrs. James M. Hartzel and Miss Elsie M. Hartzel, of Chalfont.

Anna M. Grim

Corresponding Secretary of the Alumnae Association